The Journal of The Kumbakonam College Literary Society.

Vol. II.] MARCH. [No. 1.

EDITORIAL.

This issue begins our second volume, and we feel almost as if History had been made. A genuine thrill of pleasure goes through us, when we pick up the first number of the Literary Society's Journal. As we said in our first editorial it represents in a tangible way the social life and the corporate spirit of the College. It also represents an amount of enthusiasm and energy which cannot but do immense good to the tone of the College. A College Journal is always a great link with tradition,—a precious memory of one's Alma Mater. His Excellency wrote us an inspiring foreword which we hope we may never belie.

This year is the fiftieth anniversary of the College. The celebrations of the Jubilee should expose to the full what has been the real worth of the College to its graduates. The life of the College means so much to every student, above all it should mean impressions that never wear off, memories that never die, a guiding tradition through life and a sacred fount of inspiration.

There are few things in life which have such a hold over man as his College. His College days are the time when he probably first realises himself, and as such are specially precious; and deservedly so. While therefore we hope that the Jubilee will bring a full or fuller realisation of the part that the Kumbakonam College has played in the lives of its Alumni we want also to exhort the present students of the College to realise before it is too late, and the few years have slipped away, what a wonderful thing their stay at College can be made, and how it is something to be cherished througout life. This is not mere journalese sentiment, or fatherly clap-trap, is deadly earnest or else half the meaning of University education is gone. Your College days must be a vital force in your life or your College means nothing. The influence of Collegiate life and work has, amongst other things two curiously contradictory, or seemingly contradictory duties to perform. It should develope the individual, and at the same time teach him his place in the corporate whole. It sometimes does the former without the latter, which is disastrous; but it can seldom reverse the process. In spite of Public opinion and carping critics we will not be denied. It is not from the pass list and the scholastic distinctions that you should alone judge a College. It should be from its "tone" and its ability to influence character that it should be most readily judged. Proud as we should rightly be of our first classes and our University prizes, we should also be proud if the College is year after year sending out "men" into the world, men of high character, of noble ideals, men ready to sacrifice self-interest for that of the state or the community. The past year has had many pleasures for us, as far as the College has been concerned, but the greatest we think has been that the students seem to be showing an increasing desire to become teachers. In most countries of the world by some irony of fate, the work of the teacher is the most difficult and the most unremunerative. But the

lot of the teacher in India is especially hard. His social status is low, his salary poor and his educational work is nearly always overclouded by politics or politicians. These days when the student is fascinated by the golden glitter of the Law or by the Siren call of Government Service, the followers of the teaching profession must be of two kinds, either those who were not capable of competing for more lucrative posts, or those who deliberately sacrificed better prospects for the sake of their country, and because they believed that the cause of Education was the greatest in the world. Even if the Kumbakonom College were to do nothing else but continue to produce such as the latter class, we should be happy in the extreme.

The occasion of an Anniversary is not only a time for feasting and rejoicing but also a time to take stock of oneself, and make resolutions for the future. Let us resolve then that whatever may be the limitations on the Kumbakonam College in the matter of scholarship through the want of Honours classes etc, it will be second to none in the essential virtue of producing high-souled citizens and self-sacrificing devotees to their country's cause. This is not an impossible resolve, nor an impracticable one. Indeed it is a resolve that I make bold to state the Kumbakonam College has long been acting on. And the last year which saw the birth of our Journal has been a particularly happy one in this respect. Students seem to be realising in an increasing degree the fullness and the possibilities of a well-used College career. But, lest we be misunderstood, let us not neglect altogether the scholastic side of College life. It seems to us that there are two essential causes for the constant failure of students to attain to the standard of scholarship which the University requires of them— Overpressure and wrong method. The former we are not for the present either able to deal with or to avoid, but the latter should no longer be allowed to prostitute real work and real ability. There are two things which the

ordinary student of the College has not yet realised are the essential foundation of success in life or in the Examination Hall, for the matter of that, self-reliance and the ability to think. Until the student ceases to rely on anything rather than his own mental capacity, and is the bondslave of his lecturer's notes and rumoured questions, there is little hope of reducing or mitigating the so called "slaughter of the innocents." We know of students who are perfectly capable of satisfying the examiners by their own merits who ruin their work and misuse their energies by haunting the steps of examiners and scenting the latest rumoured question. The system leads to a prostitution of knowledge and intellect. It is the curse of the Madras University. The student leaves his College without any real appreciation of his subject, without any true education, and without a trace of those elements of character and culture which the study of his subjects is supposed to give him apart from their intrinsic knowledge. The way in which the examination is allowed to dominate the whole of a students College life is almost devilish, to use the strongest expression which is permissable. Examinations are essential features of any educational system, but when they are allowed to destroy all initiative, all perspective and all true literary appreciation, then the system is in danger of rapid decay. In the Madras University not to be an examiner is a crime, and not to be on the board of studies is to be "unexpert" and useless. If the students of the Kumbakonam College have any respect at all either for their tutors or their Institution we urge them with all the force at our command to abandon these false Gods and follow the principles of true Education, and we assure them, we pledge our knightly word that then and only then they will find that the examination has no terrors, and the classroom no regrets.

The continuance of the Journal is largely due to the very successful staging of the Merchant of Venice which took place in February. The gross receipts from the

performance were nearly Rs. 1000. This figure bears testimony both to the zeal and energy of the members of the Literary Society, and also to the patriotism and enthusiasm of the Old Boys of the College and the public of the Town. It is impossible to adequately repay the debt we owe to Mr. K. Srinivasa Patrachariar for his very arduous work as stage manager and director. He was the life and soul of the drama and earned us credit and success. The public were splendidly appreciative, but it is to the members of the Literary Society that we turn when we think of the drama. We shall never forget the quaint vagaries of Gratiano or the delightful coyness of Nerissa, the stern realism of Shylock and the grim humour of Tubal. We may not have acted the play in the true Bensonian tradition, but this we know that the performance will be in our minds for many a year, and the individuals who laboured that our Journal might prosper will live long in our hearts. Salerino and Salarnio may have been comic, but still they were our Salerino and Salarnio. Portia stood for sacrifice, but was she not Brutus' Portia before.? "On such a night" may have now become proverbial, but, if we may be permitted to lapse for a moment into sentiment, we loved it all. Because it revealed the inner life amongst ourselves, and bound us closer together than all the lectures ever delivered on the immortal Keats or the Trojan War.

Love is blind, and the blindness of love is the secret of happiness. To us the performance of the Merchant of Venice and the other collegiate activities are heaven-sent wonders. May be they are very small in themselves, but they teach us to realise the supreme importance of College activities in the life of the student, and the pleasure that may be derived from them. To love one's College truly is a great and special gift, may it be granted to all students of the The Kumbakonam College, and we are sure if it is, there will not be another Educational Institution in India

which can rival us in the enthusiasm of our sons and the self-sacrifice of our members.

"Dulce est pro Patria mori." To live for one's College is to die for one's country. Let us hope that whatever else may be said against the Kumbakonam College it may never be said that its students neglected their duty to their God, their King, and their country. We are the nation in the making. God grant we make it true and great.

It is with pride that we record that a large number of students of the College are anxious to join the army. Many have expressed a genuine desire to get to the front in some capacity or other. Let us hope the opportunity will not long be denied them. Once again our thanks are due to the Editorial Coucil and the sub-editors, especially to the two additional sub-editors, who have done yeoman service. We would also thank the Press, which has on several occasions worked overtime to hasten the publication of the Journal.

P. BHATTANATHASWAMIN :—

A LIFE SKETCH.

Paravasthu Bhattanathaswamin, the fourth child and second son of Jagannathaswamin, was born on 18th September, 1884, in a little village about 25 miles to the north of Vizagapatam, where the family still owns lands. The family has been renowned in the Telugu country for its literary ability for many generations, and may justly claim a little historical importance too. The ancestors were at first the residents of Venkatagiri in the Nellore District, as the proteges of the Rajah of that estate; but during the invasions of the Carnatic by Hyder Ali they migrated to Vizayanagaram, in the Vizagapatam district, where it is said one of their relatives was residing. Bhattanathaswamin's great-grandfather thus came to Vijayanagaram very early in his life. After spending his youth here, he was stopped on his way to his native place by a zamindar of the Goday family, of Vizagapatam who was struck by his literary capabilities, and ever since the family has remained there. His son, Bhattanathaswamin's grandfather, was also a great savant, and was one of the first Mahamahopadhyayas of the land. He composed an enormous work, something like an Encyclopaedia in Sanskrit, but for lack of funds, it was destined to remain in manuscript. His son too was an encyclopaedic scholar, as can be seen from the several works composed by him on diverse subjects, but he died even before his father.

Mr. Bhattanathaswamin was from his childhood his father's pet. He early showed signs of his future greatness. He was a born-poet. He used to write verse as early as his seventh or eighth year. His father dying soon after his Upanayanam, he was put under the charge of his eminent grandfather, Mahamahopadhyaya Rengachariar, and under him he studied some elementary works in Vyakarana and Nyaya. But unforfunately he too died soon after, and so Bhattanatha was placed under the charge of his elder

brother, his grand father's namesake. Soon after this event in June 1901, his marriage was performed near Mysore, and at Mysore he stayed for about 5 or 6 months, and studied Nyaya in the Maharajah's Sanskrit Collage (then a Pathasala) under Mr. Kasturi Rangachariar. But his brother having to return to his native place, he too left Mysore with him. But soon, at the suggestion of Babu Govinda-Dasa of Benares, (whose name will always be remembered in the family, and to whom the family cannot be too grateful) he went to Benares with him to prosecute his further studies there. This was in the spring of 1902. He remained at Benares for nearly five years (except for a few months in 1903 when he returned to Vizagapatam to visit his brother) studying Nyaya and passed the first and second Examinations previous to the Tarkatirtha Examination. During his whole stay at Benares he was under the paternal care of Babu Govida Dasa in whose house he put up. While he was studying there he was the favourite of his Gurus, especially his Guru's Guru, Mr. Rakhaladas Nyayaratna Bhattacharya. He distuignished himself in many Sastraic controversies there, and at last when he finally left Benares in 1906, he was honored by the Pandits of that place with the title of Vidyaratna. As a student at Benares he published many works in the Chowkhamba and Benares Sanskrit Series, and himself composed many works which are referred to below.

In the year 1906, the Telugu Pandit of Mrs A. V. Narasinga Rao's College, Vizagapatam, being advanced in years was unable to work and had to retire. Then the Principal of the college, Mr. P. T. Srinivasa Iyengar, who was a thick friend of Mr. Jagannathaswamin, and who was greatly interested in the welfare of the family, thought of bestowing the post upon him and wired to him if he would come. Mr. Bhattanathaswamin accepted the offer and he was appointed Telugu Pandit of the College on Rs. 30—1—35 on 30th October. He remained in Vizagapatam

for nearly 6 years. During all that time he was the chief help of Mr. P. T. Srinivasa Iyengar in his literary pursuits and himself composed many works besides revising the last act of the drama written while at Benares. It was then that he wrote the stories of some of the Sanskrit dramas in Sanskrit prose and adapted some of the English poems into Sanskrit. Although he did not gain any University distinction his knowledge of English was above that of an average Matriculate. Under the guidance of his Principal, he studied the subject of Comparative Philology thoroughly.

It was during his Sanskrit Panditship at Vizagapatam, that the vexed question of Modern (Gramya) Telugu versus Ancient or Classical Telugu arose. Messrs. P. T. Srinivasa Iyengar, G. V. Ramamurti Pantulu (afterwards Rao Sahib) and J. A. Yates (then Inspector of Schcols of that circle) were the chief adherents of the Modern Telugu party. Mr. Bhattanathaswamin seems to have been misled by these people at first, without looking into the matter with his usual keenness of perception, at first enlisted himself on their side, but later on after his departure to Kumbakonam, he realised his mistake and changed his opinion, and gave public expression to it through the Sasilekha (3rd July 1914). Never before or after this in his life did he so unquestioningly adopt the opinion of others as he did in this instance, and we are left only to speculate upon his motives.

It was also during his stay at Vizagapatam (early in 1912) that he tried, on the advice of Mr. P. T. Srinivasa Iyengar to go to Europe to prosecute his further studies in Sanskrit and allied subjects as the Government of India Sanskrit Scholar. He had an interview with the Director of Public Instruction in connection therewith, and would have proceeded to Europe had not the doctors on the Medical Board said that his constitution could not stand the cold climate of Europe. Towards the end of the

same year, the Sanskrit Pandit's post in the Government College at Kumbakonam fell vacant. Bhattanathaswamin's old friend, Mr. J. A. Yates, then the Principal of the College, strongly supported him, and he was appointed Sanskrit Pandit on Rs. 40, having come out successful in the competitive examniation held for that purpose. He was then receiving Rs. 40/in Mrs. A. V. Narasinga Rao's College as the Sanskrit Pandit, having been transferred to that post on the death of the sanskrit pandit three years previously. In Kumbakonam, to which he was a stranger, Mr. M. V. Ramanujachariar, the Tamil pandit of the College was his first friend. During his stay of about 4 years in that town he was his sincere friend, and their friendship was unrivalled by any which we can conceive of. Mr. Ramanujachariar by his being more than a father or mother to him plunged him, nay his whole family in a deep debt of gratitude which can never be repaid. The two friends spent the summer of 1913 at Ootacamund.

Soon after his appointment in the Kumbakonam College, the scale of pay of the sanskrit pandit was raised by the Government, and he was given Rs. 60—3—75. He was drawing Rs. 63 when he died. He died on September, 25, 1916,——on his thirty second birthday according to the Hindu almanac.

To speak out unhesitatingly what he thought was one of his chief characteristics. He was candid and out spoken. In conversation or in discussion he would support what appeared reasonable to his mind without fear or favour. Even with superiors and elders he followed the same procedure. A person before he became well acquainted with him would on this account easily misunderstand him. Once when he was discussing with his grandfather and guru, he plainly said that his grandfather was mistaken, and when the latter defied him charging him with want of knowledge, he actually referred to the work and convinced him that

he was right at which (it is one of my reminiscences) his grandfather actually cried with joy. Such was his memory This was very early in life, and this characteristic stood as the foremost element in his character till the very end of his life. His colleagues and friends too who had opportunity to study his character were also impressed with this trait. But he had a tender heart behind his rather harsh tongue. He was also a humourist. His humour was of the mild kind. His works bear testimony to all these characteristics. Above all, his literary capacities were unrivalled by most of his age. He acquired a thorough knowledge of Nyaya, was well grounded in Vyakarana, was well-versed in Vedanta, not to speak of his working knowledge in Mimamsa, Vaisashika and other subjects. But in Alankara he was a perfect master. We meet very rarely with such experts in the subject. It is a subject in which subtle distinctions are rather to be felt than learnt. It is in this branch of science and in the allied art of writing poetry that he was unsurpassed. As said above, he was a born poet. After his grandfather, Rangachariar, he was the only person in the family who could compose verse off-hand. He would speak in verses! Proficiency in other arts and sciences can be obtained by practice and study. But no amount of practice and study can impart the power of writing poetry at a moment's notice to a person. It is only a gift from above and it descended only on him of the family. It is in this respect *i.e.* not much as a litterateur but as a poet that his death is most to be bereaved.

It would occupy disproportionately long space here to give even a complete list of all the works composed by him. Some of the most important will be noticed below. At the head of the list stands the drama Indumati-parinaya recounting the marriage of Indumati with King Aja. Next comes his treatise about Bhakti entitled Prapattiveda, in which he criticises the popular notion that

prapatti is a means of final emancipation. From his grandfather the family have been bahktivadi and this is the expression of the congenital quality in him. His grandfather also wrote a Prapattiveda on the same subject. He wrote a life of Queen Victoria on the event of her death in 1901 at the suggestion of Sri A. V. Jagga Rao Bahadur Garu. He also wrote an Ode to Emperor George on the occasion of his Coronation at Delhi on 12th December 1911. One chief peculiarity of this Ode is that the metre of the verses will work out alright whether the verses are read with or without sandhi. As has been said above he wrote out the plots of some of the Sanskrit dramas in Sanskrit prose, on the model of Lamb's tales from Shakespeare. Besides writing many minor works such as stotras and dandakas he translated some Sanskrit works into Telugu. He wrote a critical and comparative estimate of Manucharitram and Vasucharitram, the two most important prabanthams in Telugu entitled Manuvasucharitrarachanavimarsanakhandanam. In connection with the Modern Gramya Telugu movement, he wrote tales from the Mahabharatam in modern Telugu prose called Pandavulu charitramu.

In addition to the creative faculty he possessed a far higher degree of critical faculty. Even his grandfather was proud of his power of appreciation. Once his grand father asked him what verse Bhattanathaswamin considered to be the best in his Drama, the Manjulanaishadha, at which our friend read out without a moment's hesitation the very same verse which his grandfather had in his mind. Such a power of knowing the Kavihridaya is very rare. He also wrote many critical articles in the Indian Antiquary. I may note in passing that after reading one of his articles in the Indian Antiquary Mr. V. A. Smith rewrote substantial portions of one of the chapters in his *Early History of India* (3rd edition). His edition of Prakrita Sarvasva, in the Grantha Pradarsani correcting all the mistakes about which even oriental

scholars such as Dr. Sten Konow expressed their ignorance stands out as proof of his great scholarship and critical faculty. The acquisition of such a thorough knowledge in so many departments of literature combined with the critical faculty of the western scholars within such a short period of 32 years is quite uinque and we cannot conceive of what he would have achieved if God had blessed him with long life. But it was not the wish of the Almighty that such precious things should continue long. May his soul rest in peace.

OUR SERVICE TO THE KING.

Great sons of Ind! Rise ye to Duty's call;
Or else the foe will get the upper hand.
Deluding thoughts will never save the land;
So try your best; there is no great or small,
At times of trial, for with bomb and ball,
Vice plays its brutal part, its heartless band
E'er trying best, its selfish pow'r t' expand.
The time has come; there is no fear of fall.
Heaven be your guide in all you try to do.
Ever guard against the force of selfishness.
Kill hatred from your heart; be good and true
In all your acts, and firmly seek redress.
Nor ever forget, with heart and voice to sing
GOD SAVE THE KING, long live our noble King.

J. KKISHNA RAO.

CHARLES II. *

Lord Acton, in the lecture in which he pictures the ideal historian of the future, says of this mythical monster, quoting Ranke that "He decided effectively to repress the poet, the patriot, the religious or political partisan, to sustain no cause, to banish himself from his books, and to write nothing that would gratify his own feelings or disclose his private convictions!" This society admires Lord Acton, but it is difficult to see how any of its members, who have had to read papers, can avoid "disclosing private convictions." It is even more difficult to remember any paper in the past which has not shown a liberal allowance of "private conviction." A mere catalogue of facts or a cut-and-dried narrative will perhaps please the research student. A union of deeds and emotions pleases the sympathetic reader. It is not however a question of influence but utility. The unskilled writes fairy tales, the enthusiast eulogies, the cold critic bald realities. The first lacks truth, the second stability, the last force.

A certain noted student of the Acton school once remarked that "the real criterion of a paper's worth was the fact that it was received by a storm of hostile criticisms" In other words that it should be a biased paper and be received by a biased opposition before it could be accounted of merit, or rather be of practical use to the historian. This is wisdom but it is hardly the wisdom of Lord Acton It is probable that the man who attempts to narrate without enthusiasm will fail in many essentials. A soldier does not fight well who is indifferent to the cause or the result. An unfeeling historian may produce an encyclopœdea of knowledge, but never a readable work. The cold critic is really biased. He fails to put himself in the place of the characters and so fails to interpret motives or provide justification. Upholding the cause of neither he misses the spirit of both. Following only the broad highways he discounts the import of under-

* A paper read before the Kumbakonam College Historical Association by R. M. Statham Esq.

currents, and by keeping above the surface overlooks much that is interesting and effective. An Englishman writing of India omits the very essentials of eastern philosophy, and rely fails to grasp the attitude of the Indian mind. The historian, outside the interests of his characters, is unable to appreciate or realise the significance of details of sentiment, by play or passion. Sufficient experiences allow of deductions. The personal views of many give scope for deduction which may act as the fittest description. Half the value of historical acuteness and perception is lost when the personal view is suppressed. The facts of past history are seldom plain and unquestioned, more often difficult to interpret. If the writer may not disclose "private convictions" all hope of unravelling countless mysteries vanishes. Colouring is a pleasant if not an essential setting for history. The game wearies if the watcher does not look forward to the victory of one of the sides. The portrayal of emotion is as necessary for the correct interpretation of history as the description of facts. The humour of an Emperor alters the events of a century. The pen of a mad man causes a revolution. The romance of history is not an invention of the poet or the patriot: it is an intense reality. In sketching the ideal historian Lord Acton created the excess of an excellent standard. It is some inhuman monster that he pictures, a being not of this world but of a state where sentiment, feeling and sympathy have no part. His ideal is set to describe a game in which he takes no interest, over which he may show no emotion, and at the end of which he may give no opinion He would face a future then, when the eye of the writer will never waver, his heart will never be moved. His noblest sympathies will be crushed in birth, his greatest discoveries perish at the stroke of his pen, and his admiration lie hid in mere thought. The poetry and romance of history will be looked on as legend and myth. The fires of old Rome will be quenched by coldest conceptions, and the ardour of Greece made harsh and unreal.

This perhaps unnecessarily long introduction will serve as an apology for the account which follows. The writer of this paper, at least, has found it impossible to approach the life of Charles II in a cold and calculating manner. It is not his intention to preface his remarks by the usual denial of advocacy or bias But it is his intention, if possible, to produce the usual result —one's own point of view

No attempt will be made in the following pages to give a comprehensive survey of the reign. Members of this association should be well aware of the historical details between 1660 and 1700. The ambition of the writer, is, if possible, to set the character of Charles in a new light, estimate his contribution to the diplomatic and constitutional History of England, and learn something of the man. To attain this end many legends must be swept aside.

Not the least persistent legend is that Charles was an ugly fellow. From the portraits of the day it is not easy to judge. In some unaccountable way they vary immensely in studies of the same subject, probably as the result of endeavours to please their patrons.

There are portraits of Charles which depict a handsome, able face, and there are others that give one the idea of a Spanish desparado. So with Nell Gwynn. Her pictures vary between coarse unpleasant features, and smiling beauty. To judge by Riley alone, Charles was swart and evil looking. But Gibbons, Cooper and Lely show a fine face, piercing and powerful eyes, and features replete with character. Old Rowley betrayed his sensual nature and carried a heavy lip, but was however a fine figure of a man.

"A tall youth over two yards high," says the proclamation setting a price on his head after the battle of Worcester.

It is curiously ironical that such a man should have been called indolent and wanting in statesmanship With

the possible exception of Henry VII, there is not another king in English History since 1300, who can compare with Charles II for pure intellectual ability and state-craft. Even his father's position was an easy one compared to his own. The Restoration Monarchy faced the onslaughts of Presbyterianism, Republicanism and Puritanism. Charles waded through a sea of troubles unparalleled in any other reign. A barren wife, a papist brother, a hostile Parliament, the Popish Plot, the Exclusion Bill, an European crisis, all combined to shake the security of his throne; and yet so successfully did he conquer these difficulties that it is the verdict of competent historians, that had he lived but five years more, there would have been no revolution of '88 and a glorious future for the English Monarchy.

He ascended a throne desecrated by royal blood, despoiled of prerogatives and loaded with debts. The army clamoured for pay, the Cavaliers clamoured for patronage and spoils the Church trumpeted intolerance, and non-conformity shrieked defiance. The indolent monarch played with his mistresses and his spaniels, toyed with mechanics and trified with Jesuitry. "Charles" says Macaulay "would rather have lived in exile and privacy, with abundance of money, a crowd of mimics to amuse him, and a score of mistresses, than have purchased the absolute dominion of the world by privation and exertions."

Conspiracy smouldered, revolution ripened. Yet his Papist brother succeeded to an heritage of loyalty, and goodwill, high prerogative and small opposition, sound policy and European prestige. This inheritance was the legacy of the man who was closer the hearts of his people than Bluff Hal or Queen Bess, who revived the shattered dynasty, and piloted it to a safe harbourage in spite of Catholicism and Liberalism, and who deftly guided English foreign politics into the channels of Imperialism and world wide sea power.

It is possible to give an emphatic denial to nearly all the aphorisms on Charles. Indeed one can go farther, and say his reputed vices were his virtues, his virtues his vices. His love and treatment of Nell Gwynn was the one piece of reality in a Court of shams. He preferred her downright manners, coarse as they might be, to the mincing coquetry of the half-French ladies of the Court. So far from being indolent he suffered from a restless energy which dominated mind and body. He walked often and fast. Teonge talks of "his wonted large pace", whilst another writer says it was difficult for his listeners to keep up with him. Prince George of Denmark complained that he had grown fat since his marriage. And in reply Charles proffered him the following advice:—"Walk with me, hunt with my brother and do justice on my niece, and you will not be fat."

Sauntering and *unthinking* were the epithets applied to him by Saville and Halifax. The only possible explanation of such a description is that he walked so far ahead of them that they could not judge his gait, and that his thoughts so far transcended those of his ministers that they mistook genius for inanity.

If what we have stated is even partially true, how has it been possible for such a legendary picture of Charles to descend through history? Cecil Chesterton would appear to have provided a very apt reply. Because "he had no roots". Charles was very few of the things that his biographers have ascribed to him, but he was certainly not ordinary and there most certainly was something wrong with him. It was the tragedy of his royal birth that robbed him of the "roots" which bind the average human, and gave the colour to his life which earned him the reputation of instability, shallowness and cynicism. True patriotism, true religion and true paternity had been denied him. Thus briefly can his character be explained.

The influence of childish surroundings is very seldom,

if ever, lost in the grown man. It is a commonplace to speak of youth as the most impressionable age. The unsteady upbringing to which Charles was subjected combined with the force of early circumstances mark indelibly his later life. Placed successively in the hands of such varied masters as Duppe, Newcastle, Hertford, Henrietta and Buckingham, transferred from the nursery to the battle field, from the threshold of a Royal scaffold to the isolation of an alien court, old before his years, perforcedly idle, courted, flattered, demoralised, deserted, Charles was human; after such a record to be cynical and witty was as natural as to hide real feelings and deride sincerity. Cosmopolitanism supplanted patriotism and pleasure love. If Charles had the patriot's view denied him he at least saw with a terrible clarity of vision which made his a mastermind in European diplomacy. Continental Courts may have ruined his morals but they trained his intellect. Adversity embittered his soul, but sharpened his wits.

Charles would not have been a Stuart had he lacked the religious spirit.

"It was not," said Halifax, "the least skilful part of his concealing himself to make the world think he leaned towards an indifference in re igion."

Welwood says with reference to his conversion to the Catholic faith: "The truth is king Charles was neither bigot enough to any religion, nor loved his ease so little as to embark in a business that must at least have disturbed his quiet if not hazarded his crown."

Aesthetic, emotional, almost mystical, Charles was no exception to his house. Of all the slanders on his name the most persistent is that he was a cynic. Documents are actually extant, which consist of the oblatio exparte Charles II and a statemeut of his grounds of belief. James sacrificed his kingdom for the sake of a creed. Charles hid his creed for the sake of his kingdom The early years of his reign witnessed his struggle to keep his promises

to Presbyterians, Catholics, and Puritans. He told the House of Commons that he would take it very ill if they refused his vote, and that he meant to abide by the Declaration of Indulgence. But circumstances were too strong for him. To cling to the declaration was to abandon his foreign policy, and Charles was statesman enough to give way. But had Clarendon and Monk made toleration one of the essentials of his restoration, and not combated the will of the King, the royal Crown would have rested on less uneasy heads than those of Charles and James It was the tragedy of Stuart policy that it was too tolerant and advanced for its ministries. True royal romances and royal loves there have been few. But the house of Stuarts at least had a genius for affection. It is the picture of his family that heightens the tragedy of Charles the Martyr. It is the love for Henrietta (sister) that humanises Charles II. "His affection for his children was worthy of better man" says Peter Cunningham He might have said that better men have shown less affection, especially for their bastards Charles's love of chidren was worthy of himself. Large-hearted, affectionate, generous and simple, it was the supreme tragedy of his life that his sons could never truly share his life. Even to his wife, whom he could not love. he showed a courtesy and regard. which would not permit him to follow the example of Henry VIII in his search for an heir. The history of James de la Cloche, his Jesuit son, is shrouded in mystery, but so much as we know relates how Charles tried not once but many times, to keep his son by his side. With the Duke of Monmouth he was the indulgent parent thet we might expect. Fond as he was of the genuine directness of Nellie, he was deeply hurt when she called his children bastards to his face. Charles had a score of mistresses, but he was not subject to vice like the Georges, nor brutal to his rejected like Henry VIII, nor bestial like the Angevins. "Do not let poor Nellie starve" is a more

human and appealing deathbed utterance, than many a noble sentiment expectantly culled from the lips of dying fame.

It is customary to speak of the magnificent opportunities that lay at the feet of Charles on his entry into London as a restored king. To retain the caresses of his people and the good will of his parliament may have been easy enough, but the heritage of Royalty is never an enviable one. Charles, in his exile, must have viewed Cromwell's success with admiration and no doubt deep down in his heart he resolved not to let the prestige of England decline but to maintain a political Supremacy in Europe. Cromwell had depended on a magnificent army, an alliance with France and the standard of Protestantism, whilst Charles, all eagerness not to be eclipsed by his forerunner, mounted the throne of England, a king without an army, a diplomat at variance with France and if professed at all, a Catholic at heart. The first of these drawbacks he could not for the time surmount and so he turned to the Navy which though less efficient for his days, he rapidly improved and renewed The second was not a difficulty that caused much trouble, and before a year was out the alliance of Cromwell and Mazarin was recalled in the alliance of Charles and Louis. As for the third, a bigoted Protestant Charles could never be, a tolerant Anglican was the end to which circumstances forced him, but an indulgent Catholic was the self which started on the road to intrigue.

As far as Charles was concerned the foreign policy of his reign can be divided naturally into a period of independence and uncertainty and a period of permanent alliance with France. At the very outset of the reign Charles was faced by a diplomatic problem on the settlement of which hung enormous issues In solving it he followed the policy of his predecessor, the questions at issue were capable of far reaching interpretation, and the difficulties of the choice were immense.

To an unbiassed mind the problem would have been a perfectly open and debatable question. But to Charles the importance of Spanish claims was dulled by his French leanings, and yet it is still uncertain whether the choice he made was the right or the wrong one.

Had Charles been a weakling in intellect, and an unskilled player, the danger from too close a reliance on France would have been immense. But, events were to prove that so far from being a mere tool of the great European monarchy, Charles played a game of such consummate skill and secrecy that it deceived not only the cleverest of European contemporaries but even the historians of our own day. The situation in 1660 was a complicated one. In the first place Charles, though in reality unbound by any ties of acknowledgment for services, was nominally pledged to Spain by his treaty of 1656 in which the following promises were made, subject to his successful restoration. That England would abandon Jamaica, that she would forfeit all other possessions in the West Indies acquired since 1630, and that he would help Philip II to retain Portugal. Were these good reasons for clinging to the rapidly warning power of Spain? To restore Jamaica was almost impossible, but Dunkirk could easily be given up. Charles must have known that a hand held out to Philip at this moment would have saved Spain, would have prevented the excessive aggression of Louis, and secured Flanders and the Dutch border against encroachment, and Clarendon at his side favoured a policy in which "he laboured nothing more than that his Majesty might enter into a firm peace with all his neighbours." Though Charles was not prepared to fulfill his promises he was not entirely adverse to a Spanish alliance, but it was Spain herself who refused the English match and blinded herself to her true position.

As the result of this and other causes Charles finally, consciously or unconsciously, adopted the policy of his

predecessor. The restoration of Jamaica and Dunkirk was definitely refused, and though Charles could not prevent hostilities in the West Indies he successfully averted an open war with Spain.

All through the 17th century England had sided with Portugal in her struggle for independence, and there were as good reasons for doing so in 1660 as there were in 1642.

The Portuguese marriage may not have sunk deep enough into the intricacies of future events but it did at least prove to be of great immediate and material advantage. Portuguese trade had always been a source of wealth and was so still, and the new match gained the approval of Cavalier and Cromwellian statesmen alike. Signed in 1661 the treaty provided that the Portuguese on their side should grant English merchants complete liberty of conscience and commercial privileges, send over Catharine of Braganza with a magnificient dowry and cede the important ports of Tangier and Bombay. The English on their side swore to give material help to the Portuguese struggle by a small army and fleet and to render constant aid until her independence was finally secured. The results of this agreement were more far reaching than it is probable English politicians realized at the time. In thc first place a definite European policy had now been decided on, and England had for good or ill joined France in her merciless attack on Spain. Louis had pledged himself in the treaty of the Pyrenees not to assist Portugal in any way, but all Europe knew where his sympathies lay. The Portuguese alliance was as much a feather in France's cap as it was in England's, and this, at the last moment Spain began to realize and her offers of marriage were speedily set on foot, but French influence was too strong, and Louis himself writes, "I caused the offer of the Princess of Parma to be rejected and hastened on affairs in Portugal" The marriage too followed the example of all Stuart marriages in that the bride was a

Catholic, and here again, though little exercised, perhaps the same all pervading influence was at work.

The links between France and England were fast increasing and the widowed Queen Henrietta left no stone unturned in her endeavours to make the bond of union closer. As the results of her efforts Charles's sister, the one person in the world whom he really loved and trusted, was married to the Duc d'Orleans. To what extent the new Duchess was the go-between for Louis and Charles will never be known, but it is certain that together with Charles's Jesuit son she played a very important part in the secret diplomacy of the period. "On the King's first arrival in England" says Clarendon, "he manifested a great desire to improve the general traffic of the nation." Contemporary and modern critics may cry out upon the Politician who sold himself to France and battered away England's safety. But history has proved that England remained safe enough and her trade and commerce prospered exceedingly. Charles's endeavours to this end in the matter of home and foreign policy are all the more praiseworthy for the fact that he was one of the very few at the time to realize that it was not French rivalry they had to fear but Dutch, not territorial dangers but naval and commercial competition.

In 1662 an act which the malcontents looked on as outrageous, further cemented the French connection. The much disputed town of Dunkirk was sold to Louis for a couple of hundred thousand pounds. Charles's opponents mark this down as a piece of pure personal opportunism, a bid for Parliamentary independence, and yet had Charles been the most honest of men his action could have been little different. Dunkirk was a useless and expensive gratification to the hearts of Englishmen who remembered Cromwell's magnificient ideals. Impossible as a naval station, owing to its bad harbour it was little use as a military outpost without an army, while Tangier the other alternative offered far more attractions.

It is in all this worth noticing how closely Charles followed the line laid down by the Great Protector. Cromwell had aided Portugal, flouted Spain and retained the friendship of Mazarin. But Charles's movements were commercial ones, Cromwell's political. England certainly could not grumble at the results of the Portuguese treaty. Tangier commanded the African trade and afforded a suitable base for Mediterranean commerce. Bombay was the outlet of the wealth of India, and all the world recognised the importance of Portugal's own colonial trade. Charles's policy was then very well suited to please the majority of English people but it was a policy fraught with danger from another quarter.

Holland's supremacy in trade was menaced by this new activity on the part of England and other existing causes of friction helped to fan the flame of war.

The fortunes of the House of Orange and those of the House of Stuart ran very parallel during the first 70 years of the 17th century, and it was natural that Charles should do his best to force the repeal of the Exclusion Act passed on William of Orange not many years after the death of Charles. In this he was successful and the wording of the revocation is curious :—"Considering that God and the English people have recalled Charles II and that the authority which impaired the act is extinguished, we revoke it and regard it cancelled."

Charles and Clarendon did their best to avoid open rupture but a definite settlement was made all the more difficult owing to the continued conflicts between the Dutch and the Portuguese over their South American territories. English diplomacy was however at length successful in trying about a settlement as regards Portugal and the questions of their own fishing rights. But though a treaty was signed here were questions left unsettled which were bound to lead to trouble in the future, and two years were not over before war was declared again. Left without

allies to oppose Holland, Denmark, France and Brandenberg, England courted disaster and when finally the Dutch Fleet, entered the Medway an unsatisfactory peace was forced upon her. As an indirect result of this war Clarendon was dismissed from office and Charles lost the last of his advisers who had taken a protestant view of the Restoration and was free to pursue as dynastic a policy as he wished. From this moment to the end of his reign, either secretly or openly, Charles used France as his treasury and an outlet from all his difficulties. Indeed even during the Dutch war Charles was secretly plotting with France though nominally his opponents really his friends. The first important action in Charles's new project was seemingly a flat contradiction of his real motives. The triple alliance so far from proclaiming destruction to the Dutch was formed as a very necessary protection for the Dutch frontier and a check to the growing power of France. Moreover it was by no means clear that the treaty was even favourable to England's interests, let alone to those of Charles II. The great Protestant champion Cromwell, when in a similar position sided with the aggressive France, and even now England which was less interested in Protestant ideas than of old, might prefer to reap the material benefit of a conquered Netherlands than save their acknowledged rival from extermination. The feeling in England against the promoters of the Sheerness outrage was very strong and it must have needed all the brilliance of Temple and the cunning of Arlington to make the people enter into an alliance which so cleverly foreshadowed the policy adopted after the Revolution. The triple alliance was merely a political contract, but besides laying down a future for the Balance of Power in Europe it produced results quite unlooked for either by Temple or the Parliament. At this crisis there were three courses open to Charles. In the first place he might have made an alliance with Spain against France. Spanish trade was still a tempting bait and the old feeling of friendship with the enemy of France had

not altogether died out in England. In return for receiving her support in her dire condition Spain would certainly have been willing to pay a very high price, and trade privileges in the new world would help England to rival successfully the maritime supremacy of Holland, besides enabling her to maintain the Balance of Power by checking France both in Spain and in the Netherlands. On the other hand Charles might pursue the new policy and join hand with France against Holland and Spain in return for material conquests in the Netherlands and the final blow to Dutch trade a revenge for the Medway-disaster? A policy adopted some three years later when the contract had ended. Thirdly he could pursue the policy that was finally adopted: alliance with the Dutch against Louis so, that the plan which was least of all likely to please the people, to bring any material results and to help their trade was entered into and England and Holland, rivals in commerce, pledged themselves to friendship once again. The Dutch were eager enough for a treaty which was an absolute essential to their safety, and the influence of Temple, the authority of Arlington. whose wife was Dutch and the acquiesce of Charles sufficed to carry England in the matter. It is this action above all others that marks Charles II as the acutest of statesmen: while the Dutch and the English people were both blind to the real results of their movements Charles alone had the foresight to unravel the future. The former thought that they were upholding the honoured principle of the Balance of Power in Europe and ensuring lasting safety to the Dutch, whilst the latter knew with a certainty which made them acquiesce, that the United provinces were, so to speak, only cutting their own throats. France, as has been shown, had allied herself with Holland against England, and this new treaty must necessarily break that bond and rouse the hatred of the great King—a hatred not easily appeased. In the future, a future not very far off, when England wanted to take her revenge, Holland unable to turn to France for aid would

inevitably fall. Where was Charles's indolence in politics? France appeased and Holland isolated, the longed-for victory in trade was gained at last and the old enemy and rival brought to his knees. Thus the Triple alliance which made such a name for itself was not really important for what it actually did but for the direction in which it pointed. It showed the Protestant statesman of the day, in particular, the young Prince of Orange the way the future tended and shadowed the policy that was to break the power of the great Catholic Imperialist.

From this time forward the policy of England is a double one – the policy of her king and her ministers. The boldness of Charles's action and the astuteness of his calculations were unprecedented that the man who appeared to be troubled with nothing beyond the quarrels of his favourites and the loves of his mistresses, should in reality have been capable of a political character worthy of the greatest machiavellian statesman was almost beyond belief: yet such was the case. As a modern writer has justly remarked, he was more fitted to be a statesman of the country which produced a Catharine de Medici, a Richilieu, a Mazarin and a Napoleon than to be a constitutional king in England. What, one can but ask, forced him into these extremes of intrigue and chicanery? It is a commonplace of every history book that Charles had determined never to go on his travels again, and yet it is a commonplace which lay at the root of all his schemes. He feared for the safety of his throne and the monarchical powers he loved. He had not been brought up under the king of France for nothing and the lessons he had learned had fostered the desire to be a king, a real authoritative monarch and not the mere puppet of his Parliament and people. How was this ideal to be accomplished and the goodwill of his country still retained? Experience had taught him that an army and a full treasury were the two essentials to his plans. Two courses lay open to him. He

might foreshadow the policy of William of Orange and maintain the Dutch alliance and the balance of power in Europe so dear to English feeling. But the money and the forces to be extracted from such a plan seemed decidedly mythical. So the other path was chosen, the path to which his own instinct and desire led him, the path of French assistance and Dutch isolation.

A long and evergrowing personal hatred of De Witt and his republicans and a true desire to see England mistress of the seas and supreme in trade added the final spur to Charles's policy which would be unlikely to raise the disgust of the masses who yearned for vengeance on the Dutch and had grown accustomed to a French alliance.

Louis wanted Charles's help and if he could not get this he wanted the next best thing, his neutrality. He was willing enough to pay and pay heavily for it. It is the famous secret treaty of Dover which has laid Charles open to so much censure, and yet critics are all willing to pass over the real underlying motives of this step. It is not possible to believe that a man who had proved so clear-sighted a statesman could be deluded into the idea that England was ready to change the religion freely or even before the force of arms. It is an historical absurdity as gross as the one which makes Charles the tool of Louis XIV. How to get money was Charles's great problem and he solved it to his heart's content and in a way that left him supreme in England and yet beloved, friendly with France and yet an opponent of Catholicism in England. His vain promises to Louis were but ruses to obtain money and the French King for the sake of his other dangers could but acquiesce and pay up. But to those who are unwilling to believe as much as this, there are other proofs that the plan might have come within the bonds of possibility even if seemingly absurd. The chief fortresses in the country were in Catholic hands, many officials and leaders were on Charles's side, and Lauderdale had an army of 30,000 men at his

back in Scotland. There with the aid of many men and arms which Louis promised might after all have made a very good attempt to master England and carry Charles's policy through by sheer superior force.

The schemes of Charles changed the whole face of English policy, and though the secret pledges of the treaty of Dover were not upheld the idea of French alliance was openly followed aud the new procedure was clo ely cemented by the marriage of Duke of York with Mary of Modena. It is at this moment that the figure of William of Orange begins to stand out as the central pivot round which all future European dealings will revolve and those who distrusted the new phase of policy in England looked to the king's nephew as a future sovereign. Charles played his cards so well that he had little to fear till the day of his death; but men had grown frightened by a succession of Catholic marriages and partial or wholly Catholic monarchs: in William of Orange both Holland and England found a character well suited to serve both their ends: in Holland to save the Dutch race from extermination, in England to sweep away such terrors as the terror of the Popish plot and rule the land as a Protestent king of a Protastant people. Charles however never overstepped acknowledged limits and when the feeling in England became very strong against Catholic alliances he soothed the populace by arranging the marriage of Anne and Prince George of Denmark, an action which spoke of his continued cunning—two birds killed with one stone: the French interest strengthened and the Protestants appeased.

Charles remained to the last in receipt of payments from France and yet he never did anything to offend the feelings of his subjects. It was left for his incautious brother to blunder into impossibilities and wreck the unstable House of Stuarts.

RELIGION AND ITS PLACE IN LIFE.*

I am sincerely thankful to the College Literary Society for the great honour that they are doing me in permitting me this address on this anniversary day. If my message proves effective in its appeal, I should consider it, to no small extent, due to the dignity and solemnity of the occasion.

I believe the choice of this subject needs no apology. To the Indian mind which is essentially religious, the subject suggests itself as the most natural and the most useful. For, the Indian is, above all, a religious being. Questions affecting food and dress, baths and travels are all religious to him. No action of his or of others he considers well begun, unless it be in consultation with the astrologer, at the opportune hour and under the auspicious star. The day, from sunrise to sunset, he punctuates with prayers and prayerful acts. Greetings and welcomes make individuals appear as if in worshipful attitudes in shrines. If Indians exclaim, it is by naming Gods. Their sons and daughters are named after Gods and Goddesses. Birds and animals, rivers and mountains, stars and planets, the very phenomena in nature, lunar and solar eclipses, new and full moons, appearance and disappearance of comets, plagues and diseases, life and death are all associated with religion and have their religious significance, even to the cultured Indian of the present day. To the Indian mind, therefore, which religion of some form has permeated through and through, thoughts on religious subjects are not only natural, but can never be unwelcome.

The reverence to religion is so great and the obedience to the religious Guru so implicit, that one hardly meets with a sceptic or a religious revolutionist who is an Indian. A convincing proof, therefore, of the unreasonableness

---

* The Valedictory address delivered before the Kumbakonam College Literary Society on 7th March '17.

of scepticism, based on an elaborate reference to the writings, beliefs or disbeliefs of sceptics, English and foreign—a task for which I must confess my knowledge inadequate—is rendered altogether unnecessary by what the naturally religious Indian mind is readily willing to believe in. I must also confess my inability to place before you, in any profound manner, the nature of God and of man and establish to satisfaction the relation between the one and the other, which may be said to form the basis of many religions on earth. But I confine my attention to night to a scientific view of the principle underlying the constitution of human nature and to bring out, as far as possible, its bearing on practical life. And I believe that a gathering like this, though formed of followers of different schools, may still find in man and his nature, something concrete and definite to talk about.

II

A sharp distinction in men as good and bad is of the knowledge of the past. Ordinarily, qualities which we call good exist with those that we call bad, in varying proportions, in individuals. As every living tree has its dead leaves, and every snail its dead shell, almost in organic relation, so do qualities of the most opposite kind exist in surprising relationship often in the same individual. Further, as in organisms, one hardly knows where the living protoplasmic cells of the quick of the nail, of the hair follicle or of the skin, end and where the dead cells begin, so there is an imperceptible merging of the good into bad qualities, even in human beings. Human nature, with such perplexing combinations, always affords matter for interesting study.

And in talking about vegetable and animal organisms, I prefer to use, in this paper, the term 'living' and avoid the term 'organic'. For the conditions that were thought possible only for life to secure for the production of what are called 'organic compounds,' in normal life, are now

artificially secured in the laboratory. Dye stuffs, India Rubber, Uric acid and other similar compounds artificially produced, do claim to have cancelled to a very large extent the difference that has been recognised to exist between the organic and the inorganic worlds. Similarly in Physics-Laboratory, fatigue under stimulation, prolongation of period of recovery by overstrain, increased response by continuous stimulation have all been discovered as possible phenomena in the 'inorganic world.' We shall not therefore entertain a distinction between the organic and the inorganic as scientific which chemists and physicists, at present, consider unscientific and obsolete.

But in talking about 'the living' and 'the non-living.' we, all the same, are entertaining a legitimate distinction which the science of Biology warrants. For a living organism is fundamentally different from a mechanism. The mechanism, however complex it may be, can never possess the activity for metabolism and generation which an organism can never be without. Thus, even a living amoeba, which, as scrutinised under microscope, is no more than a mass of nucleated protoplasm, is essentially different, by virtue of an immanant vital force which makes metabolism and generation possible for it, from the most complex of mechanisms which human genius can invent.

By metabolism is meant the constant breaking down and building up of cells of which an organism is made up. Looked at a little more closely, it proves to be the forming and the re-forming of compounds to be immediately thrown out or to be retained, at least for a time within, as organic part of the living animal. This is an activity which, it is true, can be easily demonstrated in laboratories. But, that this should go on indefinitely, as long as 'life' lasts in organisms, and normally, without any particular stimulus from without, is a clear indication of a virtue that organisms possess which the inorganic possesses not. Again, the power for generating is peculiar only to living

organisms. By 'generation' is meant the production of organisms of the parent kind, generally with 'life' independent or almost independent of the life in the parent. That only life can produce life has already been proved convincingly by scientists and the fact requires no special emphasis at this place. A clear distinction thus exists between the world of living organisms and the world of the non living.

And as to the relation between the 'living' and the 'non living', it may be formulated with the precision of a scientific law that it is always the 'living' that endows the 'non-living,' with powers which naturally the 'non-living' has not. The inert, slow-changing or not-changing non living mass gets endowed with power for metabolism and generation. A tree, for instance, that grows and increases in size, does so only by converting the non-living earth, air and water, into its own substance and endowing them, with powers which they, in the non-living condition, do not have. That which is low gets elevated, that which remains devoid of beauty gets endowed with beauty, that which has no life gets endowed with life. The earth, the air, the water are all caught up in the current of life-stream in the tree and are driven on to an end which, perhaps, the original seed has in view. The elements that go to make the non living mass of earth, air or water are harnessed by the life-principle of the sprouting seed and are made to subserve what may be called a higher end. Life extends its sway and life powers are observed in alien, borrowed matter, which, left to itself, might have to content itself with chance changes at remote intervals.

III.

The animal world, though endowed with life, is as good or as bad as dead, when compared to the spirit world. For such qualities as selfcontrol, conscious direction of instincts into just and useful channels, kindness,

love, sympathy where deserved, tolerance, forbearance, understanding, fair dealing, justice, respect, reverence, love, hope and faith—all these are qualities which spirit alone manifests. Our schools and colleges, libraries and laboratories, our hospitals, asylums and choultries, our communal and national institutions, ecclesiastical and secular, are all practical expressions of our spirit and are worked with greater or smaller success, according as spirit inspires them. Our discussions and quarrels, defences and justifications, our silent sympathies and our public demonstrations, are but series of attempts in one continuous, if not consistent, course to enable spirit to understand and encourage spirit. Human behaviour, human activities and human life remain otherwise, purposeless and mysterious.

A consideration of what may be called good qualities in animals and birds seems often to drive us to the conclusion that animals are not essentially different from us. The fidelity of dogs, the almost human attachment of horses to their masters, the intelligent recognition of masters' voice demonstrable in domesticated animals, the ideal affection between birds, the inordinate care in all for their young ones, the gentleness of the lamb, the nobility of the lion, the social instincts of ants and bees are indeed ideal enough to eclipse average human qualities. But these are qualities that know no change, no variation. The ass must always know 'his master's crib', the dog must always recognise the hand that feeds it. These are expressions of instincts and not tbe results of conscious, intelligent and noble choice. Again, anger, jealousy, revenge, selfishness, lust,—these are constant qualities—these, in their elemental nature, are what animals reveal.

But the wonderful changes which come over human beings are indications of a life which only human beings have. The indifferent, the insincere, the worldly minded of

to-day may turn out to be the earnest, sincere and aggressive workers of to-morrow. A polygamous nation may become monogamous. The cannibal may become an apostle of vegetarianism. The optimist may turn a pessimist and cynic. The faithful and the believing may turn sceptics. Thus changes progressive or otherwise, are every day pereceived in human beings. By careful adjustment or consistent training, the animal may be made to change its diet or alter its habit. The wild buffalo may be harnessed and the wilder elephant trained to human service. But never are changes observed in uncontrolled animals, answering to conscious human efforts after ideals. And even the evolutionary changes effected by animals, in single or communal life, do not extend to any degree beyond a mechanical change in diet or habit or a slight adjustment of an inevitable instinct or a complex change, at best, in the physical frame. But conscious adaptations and imitations, the normal evolutinary progress and the more demoncs-trative and often ruinously revolutionary changes are peculiar only to human beings. Ideals like cells of a living organism constantly break down and constantly get built up, usually in silence, but occasionally with manifest and convincing force. A spiritual metabolism like this institutes a vital difference between man and beast. It is one of the two essential activities of the new vital force in man—a spiritual force which is denied to beast.

The other is capacity for spiritual generation. The dawning of spiritual consciousness marks a stage in the growth of a child. A rough distinction between actions moral and immoral the child may become conscious of, according to scientists, ordinarily about the seventh year, or earlier or later as may be decided by the moral atmos-phere in which the child moves. That human children might grow without any moral feeling, if segregated from

human atmosphere or consigned to animal world or solitude from the beginning, stands to reason. And it is not improbable that children develop the characteristics of the animals in whose company solely they grow up. In the pre-moral period which is the non-moral period, hardly anything more is noted in human children, except instincts and feelings which they share in common with the majority of animals. Feelings of hunger and thirst, feelings of satisfaction and joy accompanying functional activity, sense of pleasant exhaustion under exertion, recognition of the hand that feeds or of the hand that pets, recognition of the affectionate voice, the face and the smile—these are what we observe in children, during that period. Anger subsiding, obstinacy giving place to reason, selfishness yielding to fair play, it is true, cannot be attributed definitely to a moment in the growth of a child, but, however, can be recognised as symptoms of a gradually growing moral consciousness in a child under careful training. 'The wind bloweth where it listeth.' No man knows 'whence it cometh or whither it goeth'; so is the activity of every child that grows into this new consciousness.

That this new life, this new consciousness which enables children to view every impulse, feeling, word and action with ever increasing clearness from a new standpoint, is essentially a spiritual phenomenon is evident from the fact that human endeavours to create a similar life for animals—the lower animals—prove futile. Human influence can be, at best, only an active agent in, jointly with what may be in children, bringing into existence this new personal life. The company of children is generally a source of delight. Apart from parents that naturally delight in children, all human beings, men and women, that are temporarily or permanently thrown into the company of children, find enough in them, in spite of the worry that it might involve, to engage pleasantly their attention and thought and not

invariably their activities. The poet perceives that children come fresh from the region of delight 'trailing clouds of glory' in their wake. The general charm about the child is much the same as the colour, the fragrance, the general sweetness of the budding flower that ensures the visits of insects. Human association is ensured and the birth—the starting of the life of moral personality is helped on. And it is unnecessary to point out here that the delight that is generally associated with activities securing conception, growth and birth of life in the animal world, finds its parallel in enabling particularly children and ordinarily human beings to conceive new ideas and develop and express them in adequate forms. The experience of every sympathetic guru and every consciously endeavouring parent may bear sufficient testimony to the delight and pang that may attend every such birth.

Individual activity therefore is not meaningless. Prayers and penances, private devotions and public worships may be meaningless indeed, if unrelated to our personal moral and spiritual life. Do we not find, in the midst of wide indifference and immorality, a careful selection of ideals and conscious adjustment to them in life? Is there not, inspite of apparent purposeless activity, a conscious direction of our instincts? Are we not employing our feelings, as the tree its branches or the insect its feelers, in discovering and availing ourselves of the sources of energy and life? In the midst of the busy world, which brings together the dissembler and the honest, the weak and the strong, the ignorant and the cultured, the immoral and the virtuous, the noble and the mean, the childlike and the cheat, the innocent and the murderer—is there not an instinctive desire and activity to associate with our betters and to behave ourselves in a manner worthy of approval and praise? Are not the unscrupulous, the wicked, the insincere detected at least, if not segregated with common consent, and deplored, lest society should, in any serious manner,

be affected by the fashion of their lives? Are we not often helpful and sympathetic to those that look up to us for help and sympathy? Do we not adore and admire and with pleasure follow the lead of the good and the great?

With these qualities endowed, we discover ourselves as spiritual organisms unique among the creatures on earth. As the growing tree extends its influence more and more over the earth on which it stands, so does the spirit in man extend its influence over the animal in him. The animal anger may develop into righteous indignation, stubbornness may devolop into firmness in principles, hatred into healthy rivalry, the instinct for aggregate life into a conscious sociable temper, the affinity between sexes into lasting love, the spirit of vengeance into a passion for overcoming evil with good.

If these changes are common, the reverse changes are commoner. For the animal man, if uninspired, not only exercises the elemental animal qualities, but generally degenerates into something foul and ignoble. For calculation and scheming, suspicion and revenge, avarice and misappropriation, dissimulation and deceit, tyranny and oppression, impudence and revolt, are some of the most ignoble depths which the degenerate man reaches. But even in such disintegration and decay, man, like a decomposing organism, reminds us of the dignity, the superiority, the exalted position which is his spirit's due and which the inorganic, the non-living, the animal cannot ever hope to reach, except through the agency of spirit.

We have so far considered four facts; (1) that the non-living mass is capable of being elevated to the level of the living and endowed with the qualities of the living, (2) that in all cases, it is the living that should extend the privilege to the non-living and that the non-living, if let to itself can never enter into the privilege of the living; (3) that human beings are capable of higher consciousness and higher adjustments which are denied to animals, and

(4) that the capacity for metabolism and for generation which characterise physical life in organisms, finds its exact parallel in the spiritual life in man.

IV

These facts established, a conclusion naturally follows. As tree life, with its present compound nature, is impossible unless the vegetable seed falls to the earth, remains under the conditions of the earth and triumphs over them, so the present human life, with its compound nature, should have been impossible unless the Divine seed had fallen to the conditions of the animal, remained under those conditions, and triumphed over them. The Vegetable seed sacrifices itself to elevate the earth to vegetable level; and so should the Divine seed have sacrificed itself to elevate the animal to the Divine level.

The Law of Sacrifice whcih makes elevation possible from one stage to another seems to be universal in its operation. EVERY POWER IS PRIVILEGE FOR SERVICE. The moving insect places its moving power at the service of flowers to which locomotion is denied. The tree reserves not for itself its fruits, nor the flower its fragrance. The earth intends not for itself its fertility and the sea its produce. The sun, the stars in their original glory and the planets with their borrowed brightness illumine and enliven the earth. Betterment, in all universe, thus appears possible only through submission to the law of sacrifice. This is *perhaps* the Law of Karma to the 'universal, inexorable moral sway' of which even Gods are subject.

The operation of this principle is not without scriptural support. It is ignorance that makes me pass over the sacred scriptures of the Hindus and the Mahamedans. But when the Bible talks of 'The Word that was in the beginning with God,' 'The Word that was God,' 'The Word by which all things were made,' 'The Word without which nothing is made that is made,' 'The Word

which was the life and the light of men, the true Light which lighteth every man that cometh into the world', it only talks, in as clear a manner as human language can express, the immediate product of the operation of the principle of sacrifice on an eternal God. The 'Divine Lamb' should have been slain, 'before the foundations of the world,' so that it might be possible for the first man to have been made 'after the image of God'. The spirit of God should have 'moved upon the face of waters,' and the 'Power of the Highest' should have 'overshadowed' the earth before the earth and things in it throbbed with life, so that, man, the most perfect of God's creatures, might have, 'in the fullness of time' the spirit of God breathed 'through his nostrils' to be made 'a living soul'. Such are the evidences from scriptures.

A word about 'the fullness of time'. 'The motion and spirit that impels all thinking things, all objects of all thought and rolls through all things' is the idealistic conception of the Poet, which ignores difference between section and section in nature. 'The general groan to share in the glorious liberty of the children of God' which the prophet recognises in nature seems also to endow the lower creation with a consciousness and effort much akin to what we realise only in man. Sir Oliver Lodge the eminent physicist of the present day, in establishing his theory of 'continuity' demonstrates 'a guiding power, immanant at every instant,' and appears to ignore the necessity for extraneous forces through operation of which alone, we have been arguing, elevation is possible from stage to stage. There is indeed an unceasing struggle in the evolutionary progress in nature for consummation in forms of increasing material complexity. The rose and the lily, the human eye and the human ear, the brain and the heart have indeed all spent centuries of struggle to acquire their present forms. But we often forget that evolutionary progress is limited by the stage of existence. Only life can beget life; the

soil of the earth, whatever may be its progress, can never enter into the life and experience of the vegetable world, unless the vegetable seed reaches it; the animal similarly can elevate the earth, only when the earth has reached the vegetable stage. The animal has similarly to pass through grades of nervous complexity, before it is fit to enter and share in the fuller consciousness of spirit. There is 'motion' indeed, 'groan' and immanance, but only when the higher power, in the fullness of time, enters into the lower and makes new life and new consciousness possible for it, that 'continuity' is secured.

V

If this were mere fascinating speculation, it is thought wasted indeed. The Principle of sacrifice underlying the constitution of human nature, seems to my mind to be of great import to man's every day practical life. For, if ideas and ideals that have taken centuries to form, should remain unused, they are like seeds that remain unsown and can bear no fruit. With a mind highly cultured, with powers to arrive at solutions with miraculous rapidity under difficult situations, with command over languages of civilised nations, with gentlemanly appearance, and polished manners, we might still be unscrupulous, and irreligious. For our will is ours. We are good or bad according as our will is used or abused. With a will not to live out our ideals, we might be like those savages trained to dress like Europeans and dine at the table with spoons and forks, but who still would not dine on anything but their old cannibal food. It is not the spirit of petrified aloofness, but it is the spirit of sacrifice that gives the true direction to all human actions and human behaviour. All our practices and institutions are irreligious or religious according as they are based on the one or the other. For it is not knowledge merely, but life as a whole, submitted to the principle of sacrifice in the service of man, that enables us to acquire power to recognise and to turn to use, in ever increasing measure, the spirit of the transcendant God.

D. SAMUEL.

Poetry.

"Not this the end; still faithful song
Shall nerve the weak, direct the strong,
And help the weary feet along
A path untravelled yet.

As runs the rill from rock to mere
As rolls the world sphere tuned to sphere
So has each life of labour here
Its course to music set."

H Morley.

Poetry distinguished from Science

"Poetry," says Coleridge, "is not the proper antithesis to prose but to science. Poetry is opposed to science, and prose to metre. The proper and immediate object of science is the acquirement or communication of truth; the proper and immediate object of poetry is the communication of immediate pleasure."

But this necessity of producing immediate pleasure should not be considered as a degradation of the poet's art. It is far otherwise. "It is an acknowledgment of the beauty of the universe; it is an homage paid to the native and naked dignity of man, to the grand elementary principle of pleasure, by which he knows, and feels, and lives, and moves."[1] It is an undeniable psychological fact that the end and aim of all human activity is pleasure, pleasure either present or prospective Whereas the brute indulges in the pleasures of the moment, the saint gives up a world of pleasures for the sake of some more refined and lasting pleasure, it may be, in the most distant future. Nevertheless, we may see, the end is always the same. Thus, even in the case of truth, sharply distinguished as it is from pleasure, we have no desire for a knowledge which is not in some way thought to give us pleasure.

---

1 Wordsworth.

The man of science, whatever difficulties and disgusts he may contend with, does so only because he has or thinks he has some great pleasure in store for him. "The knowledge, therefore, of the poet and the man of science is pleasure. But the knowledge of the one cleaves to us as a necessary part of our existence, our natural and unalienable inheritance; the other is a personal and individual acquisition slow to come to us, and by no habitual and direct sympathy connecting us with our fellow-beings."[1] From this and from what follows we may see that Poetry not only equals science but even surpasses it. "The man of science seeks truth as a remote and unknown benefactor, he cherishes and loves it in his solitude; the poet singing a song in which all human beings join with him, rejoices in the presence of truth as our visible friend and hourly companion."[1]

Its superiority to science.

We cannot, however, conclude this better than with the three memorable words of Milton, who has said, that poetry in comparison with science is 'simple, sensuous and passionate.'

"For, the first condition simplicity—while on the one hand, it distinguishes Poetry from the arduous processes of science, labouring towards an end not yet arrived at, and supposes a smooth and finished road on which the reader is to walk onward easily—precludes on the other hand every affectation and morbid peculiarity; the second condition, sensuousness insures that frame-work of objectivity, that definiteness and articulation of imagery, and that modification of the images themselves, without which Poetry becomes flattened into mere didactics of practice, or evaporated into a hazy unthoughtful day-dreaming; and the third condition, passion, provides that neither thought nor imagery shall be simply objective but that the true passion of humanity shall warm and animate both."[2]

---

1. Wordsworth. 2 Coleridge

Poetry distinguished from novels, etc.

While thus we distinguish Poetry from science, we should also distinguish it from novels and other works of fiction which produce pleasure, but which neith r we nor the writers call poems. We must, therefore, have some additional character by which Poetry can not only be divided from opposites, but likewise distinguished from different though similar modes of composition. Now, " this additional character is that pleasurable emotion, that peculiar state and degree of excitement which arises in the poet himself in the act of composition. In order to understand this, we must combine a more than ordinary sympathy with the objects, emotions or incidents contemplated by the poet, consequent on a more than common sensibility, with a more than ordinary activity of the mind in respect of the fancy and the imagination." [1] " Now there is a felt consistency between the march of metre and the condition of mind under such an unusual degree of emotional fervour. For one thing, the more excited we are, the less able are we to accommodate our movements to a complicated type, as in pronouncing a sentence where the rhythm changes at every word. We feel it a satisfaction and a relief to fall into a simple and easy alternation of emphasis." [2] Hence arises the Definition;

Courthope's Definition of Poetry.

" Poetry is the art which produces pleasure for the imagination, by imitating human actions, thoughts and passions in metrical language."

Poetry distinguished from Other fine Arts

While now we describe Poetry as an art, it seems necessary to distinguish it from the other arts to which it is so often compared, and state clearly how far it is allied to them and where it differs from them, nay, even transcends them. " By Poetry," says Macaulay, " we mean the art of doing by means of words, what the painter does by means of colours." " Poetry can call up before the mind by a kind

---

1. Coleridge 2 Bain.

of inward painting, images of outward forms, which the act of sight has stored in the memory; and it is the nature of this art to produce pleasure by means akin to music."[1] "With words, Poetry can paint and sculpture; she can build edifices like an architect; she unites to some extent melody and music She is so to say, the centre in which all arts unite."[2]

"But Poetry proceeds differently from music, because that is an art which appeals to the emotions through the ear, and except when it is joined to words, seldom raises ideas and images in the mind. It differs again from painting and sculpture, for though these can suggest ideas and images, they can do so only through associations of sight. Painting and sculpture can represent movement and action but their representation is limited to a single moment of time. Poetry working through language, can free itself, as painting and sculpture cannot from the limitations of time and space; and can represent in words, what music cannot, a series of connected actions. Poetry thus differs from its sister arts not only in the variety of its means but in the diversity of its effects."[1]

Greatness of poetry.

The greatness of Poetry then follows from this and from many other circumstances. As we have already noticed, it rises far above all other arts and sciences; and in fact appears to be the only study worth the name, if we would only listen to what the great masters who have tasted its sweets, have to say in praise of it. In the pages of many a great poet or critic we may find whole passages of prose and verse which testify beyond doubt to the greatness and importance of Poetry. Now, these give such a glorious description that any attempt of ours to praise Poetry would simply pale beside them; and further, land us into the error of not doing Poetry the full justice it deserves. We shall

1 Courthope. 2 Cousin.

therefore read with advantage some of these passages, to arrive at a higher and proper estimation of Poetry.

Its great antiquity.

Now to enumerate the circumstances that go to establish the greatness of Poetry, we have first and foremost, its great antiquity which alone may entitle it to our esteem and consideration. For, it is said,

"'Twas Poetry in ages inly wise
Of eldest Time that pictured forth the skies
Poets were God's first prophets. O when God
Descended, and in ancient ages trod
Upon the earth, through Poetry He came."[1]

It is a remarkable fact that the oldest kind of composition in all languages is poetical. Music and rhyme are among the earliest pleasures of the child, and therefore in the history of literature Poetry precedes prose. We are all lovers of rhyme and return, of period and musical reflection. The baby is lulled to sleep by the nurse's song. Labourers lessen their toil with music; and soldiers are able to march better and fight better because of the drum and trumpet. "With the first note of the flute or horn, or the first strain of a song, we quit the world of commonsense, and launch on the sea of ideas and emotions The best thoughts run into the best words; imaginative and affectionate thoughts into music and metre."[2] Therefore is Poetry said to be the record of the best and happiest moments of the happiest and best minds. And it is from the strong creative power and the lively inventions of poets that we are even now supplied with new thoughts and new language. The fact that the life of prose depends for its supplies on the creative minds of poets has been well expressed in the following lines.

Its Superiority to prose,

1. Lyrics of the Golden Age. 2 Emerson.

"I looked upon the plain of green
Which some did call the Land of Prose
Where many living things were seen
In movement or repose.

I looked upon a stately hill
That well was named the Mount of Song
Where golden shadows dwelt at will
The woods and streams among.

But most this fact my wonder bred,
(Though known by all the nobly wise)
It was the mountain stream that fed
That fair green plain's amenities."

"Poetry lifts the veil from the beauty of the world which would otherwise be hidden, and throws over the most familiar objects the glow and halo of imagination;" "it purges from our inward sight the film of familiarity which obscures the wonder of our being."

Dr. Channing's Evidence

"It lifts the mind above ordinary life, gives it a respite from depressing cares, and awakens the consciousness of its affinity with what is pure and noble. It is the breathing or expression of that principle or sentiment which is the deepest and sublimest in human nature; we mean of that thirst or aspiration, to which no mind is wholly a stranger, for something purer and livelier, something more powerful, lofty and thrilling than ordinary life affords. It is the glorious prerogative of this art that it makes all things new for the gratification of a divine instinct. It indeed finds its elements in what it actually sees and experiences in the world of matter and mind, but it combines and blends these into new forms and according to new affinities; breaks down if we may so say, the distinctions and bounds of nature; imparts to natural objects life, and sentiment, and emotion, and invests the mind with the powers and splendours of the outward creation; describes the surrounding universe in

the colours which the passions throw over it; and depicts the mind in those modes of repose or agitation, of tenderness or subline emotion, which manifest its thirst for a more powerful and joyful existence. To a man of a literal and prosaic character, the mind may seem lawless in these workings; but it observes higher laws than it transgresses, the laws of the immortal intellect." "A great poem, therefore, is a fountain for ever overflowing with the waters of wisdom and delight."[1] "What greater praise can be given than the saying that life should be Poetry put into action "[2]

"The man who has a love for poetry can scarcely fail to derive intense pleasure from Nature, which to those who love it is all beauty to the eye and music to the ear."[2]

"Yet Nature never set forth the earth in so rich tapestry as diverse poets have done; neither with so pleasant rivers, fruitful trees, sweet-smelling flowers, nor whatsoever else may make the too-much loved earth more lovely."[3]

"In the smokiest city, the poet will transport us, as if by enchantment, to the fresh air and bright sun, to the murmur of woods and leaves and water, to the ripple of waves upon the sand, and enable us in some delightful dream to cast off the cares and troubles of life "[2]

Poetry is therefore, the great refreshment of the human mind. "It in effect lengthens life, as it creates for us time, if time be realised as the succession of ideas and not of minutes."[2] "It is the light o life, the very image of life expressed in its eternal truth." "It is as immortal as the heart of man, and immortalizes all that is best and noblest in the world."[3] This last circumstance has been beautfully described by Spenser in his "Ruins of Time."

The immortality of Poetry.

"All deeds do die, however nobly done,
And thoughts of men do as themselves decay
But wise words taught in numbers for to run,

1 Shelley 2 Lord Avebury 3 Sydney.

Recorded by the Muses live for ay;
Ne may with storming showers be washed away
Ne bitter breathing winds with harmful blast
Nor age, nor envy, may them ever waste."

"The verses of Homer," says Bacon, "continued 2500 years or more, without the loss of a syllable or a letter during which time infinite palaces, temples, castles and cities have besn decayed and demolished. It is not possible to have the true pictures or statues of Cyrus, Alexander or Caesar; no, nor of the kings or great personages of much later times; for the originals cannot last, and the copies cannot but lose of the life and truth. But the images of men's wits aud knowledge remain in books, exempted from the wrong of time, and capable of perpetual renovation."

The power of Poetry to immortalise its author.

Connected with this immortality of Poetry is its ability to confer immortality upon its author. Out of a volume of poems, one is enough, if it is very good, to carry our name down to posterity. So the Poet at the Break-fast Table exclaims;

"If I should confess the truth there is no mere earthly immortality that I envy so much as the Poet's. If your name is to live at all, it is so much more to have it live in people's hearts than only in their brains! I don't know that one's eyes fill with tears when he thinks of the famous inventor of logarithms, but a song of Burn's or a hymn of Charles Wesley's goes straight to your heart, and you can't help loving both of them, the sinner as well as the saint. The works of other men live, but their personality dies out of their labours; the poet who reproduces himself in his creations as no other artist does or can, goes down to posterity with all his personality blended with whatever is imperishable in his song. A single lyric is enough if one can only find in his soul and finish in his intellect one of those jewels fit to sparkle on the stretched fore-finger of all time."

The first great poet Brahma.

The following passage from the lyrics of the Golden Age, whatever its other merits may be, will serve as a good illustration of the way in which Poetry confers immortality upon its author.

"There is a poet in the spirit-heaven,
So old that history hath forgot his name.
Indian mythology preserves his name
And calls him Brahma. He was elder far
Than Homer, Hesiod or Pythagoras
This poet spake through all the hearts of men
Like ocean through the shells upon the shore.
He played upon the pulses of mankind
As plays the wind on all the forest trees
He journeyed through men's hearts as rides the sun
Through ether, flooding all their minds with light.
Death strove to clutch the blossom of his fame
But could not reach it, for it bloomed so high
On topmost bough of Truth's immortal tree
Much of his poetry survives within
The Sanskrit Vedas. He has found in heaven
Fit auditors; high mid the seraph choir
He sings for ever, and his golden verse
Mellifluous reaches many spheres and worlds."

The Poet

This Brahma, it may be pointed out, is identified with the creator according to the Hindoo conception, and corresponds to the Greek idea of the poet as a maker, because he makes a story or a song. "In another sense, the Poet is more than a maker, he is a finder; for he finds beauties, sublimities, graces and grandeurs where common people can find nothing. The true poet is even more than a finder, he is a seer, a prophet aud an interpreter, between the divine and the human. It is his function to keep before the minds of the people not only truths and beauties of all Nature, but the high and pure

ideal of humanity which all should strive to attain. Again, the poet is not only a maker, a finder, and an interpreter; he is over and above all a lover, if he be worthy of the name of a True Poet. He must be a lover of God, of Nature, of Humanity; of the Beautiful, of the Good, and of the True. Love must be the ever recurring burden of his song, the source of his highest inspiration"[1] For, the poet is the man

Preeminently a lover.

"Who loveth all things lovely,; and who strives
To fill with love all human hearts and lives
Who shall bring back the world's primeval tongue
The lyric language of the loving heart
The uttered melody of human love."[2]

Lyric from best.

This lyrical form, it may be noticed, being the earliest and simplest is the most passionate and the most enduring form of Poetry. Whatever changes might have come over the civilization, and whatever changes literature might have undergone, the lyrical form never goes out of date, for its main object is to touch the heart. "And the human heart beats in the bosom of the naked savage, much as it does under the purple of the emperor, the ermire of the judge, the lawn of the ecclesiastic or the silk of the fine lady."[1] The lyric is the best expression of the pure, uncontrollable and divine frenzy of the poet. So at least has Shakspeare described it, for he says,

The poetic mood a frenzy.

"The poet's eye in a fine frenzy rolling
Doth glance from heaven to earth, from earth to heaven"

The age of poetry.

"It is," argues Macaulay, "a fine frenzy doubtless, but still a frenzy. The suppositions made by Poetry require such a degree of credulity which almost amounts to a partial and temporary derangement of the intellect.

1 C. Fitzhugh. 2 Lyrics of the Golden Age.

Poetry produces an illusion on the eye of the mind, as a magic lantern produces an illusion on the eye of the body. And as a magic lantern acts best in a dark room, Poetry effects its purpose most completely in a dark age It is therefore in a rude state of society where men are children with a greater variety of ideas, that we may expect to find the poetical temperament in its highest perfection."

Its necessity even at present.

It is apt to be imagined from passages like this, that poetry is all a thing of the past, and that therefore society in its later stages can dispense with the poet and the art of metrical composition. But, to suppose this would be a vast mistake, in spite of the great achievements of science and civilization.

Shelley's evidence.

For, "Poetry is indeed something divine. It is at once the centre and circumference of knowledge; it is that which comprehends all science, and that to which all science should be referred. It is at the same time the root and blossom of all other systems of thought; it is that from which all spring, and that which adorns all; and that which, if blighted, denies the fruit and the seed, and withholds from the barren world the nourishment and the succession of the scions of the tree of life. It is the perfect and consummate surface and bloom of all things; it is as the odour and the colour of the rose to the texture of the elements which compose it, as the form and splendour of unfaded beauty to the secrets of anatomy and corruption. It exalts the beauty of that which is most beautiful, and it adds beauty to that which is most deformed; it marries exultation and horror, grief and pleasure, eternity and change; it subdues to union under its light yoke all irreconcilable things. It transmutes all that it touches, and every form moving within the radiance of its presence is changed by

wondrous sympathy to an incarnation of the spirit which it breathes; its secret alchemy turns to potable gold the poisonous waters which flow from death through life; it strips the veil of familiarity from the world, and lays bare the naked and sleeping beauty, which is the spirit of its forms." We may further go to the length of asserting with Courthope, that "no other defence of the Art of Poetry is needed than this; that, only in imaginative creations metrically composed, can society behold the image of its own unity, and realise the objec s of its own spiritual existence."

Mark now the words, 'imaginative creations metrically composed', for herein lies the answer to the question, What is Poetry?', *i e.* herein lies the clue to the principles of poetical conception and poetical expression.

The poetical conception

As regards poetical conception, it is clear that the subject matter as conceived by the poet should be the outcome of the operations of the imaginative and creative faculty. "Neither a mere description of natural objects, nor a mere delineation of natural feelings, however distinct or forcible, constitutes the ultimate end and aim of Poetry, without the heightenings of the imagination. And the imagination is th t faculty which represents objects, not as they are in themselves, but as they are moulded by other thoughts and feelings, into an infinite variety of shapes and combinations of power. This languag is not the less true to nature, because it is false in point of fact; but so much the more true and natural, if it conveys the impression which the object under the influence of passion makes on the mind."[1] "All that the poet is required to do is to create a perfect illusion, to produce what is called the effect of poetic probability. When he is successful in doing this, he reaches the standard of the true poet described by Pope in one of his Imitations of Horace."[2]

1 Hazlitt. 2 Courthope.

"'Tis he can give my heart a thousands pains
Can make me feel each passion that he feigns.
Enrage, compose, with more than magic art
With pity and with terror, rend my heart;
And snatch me through the earth or in the air,
To Thebes or Athens, when he will and where."

It may also be noticed that in every geniunely inspired poetical conception, there are two elements of life; one universal, the other individual. "The universal element is the idea of the subject wherever it may be, as it exists in an undevoloped state in the human mind; the individual element is the particular form and character which is impressed upon the subject by the creative genius of the poet. As for the process of creation by which these two elements are fused into organic life, there must be complete union between the imagination of the poet and the subject he selects; and the poet's conception, when born into the world must be qualified to live in the imagination of his audience. That is, the poet should choose his subject in accordance with his powers and the subject should be somewhat familiar to his audience. For this reason, the greater Greek dramatists grounded their plays on the popular mythology, while the Elizabethan poets took their plots, as a rule, from novels or histories with which their audience where already familiar." [1]

The poetical expression.

The two elements of life we noticed in every just poetical conception must reappear also in the from of poetic expression "The individual element includes every thing relating to the treatment of the subject, all that helps to produce the organic effect, the just distribution of matter, the particular methods of diction, the peculiar combinations of metrical movement, whatever, in fact, constitutes the distinction, the character, the

1 Courthope.

style of the work. In this, the sole guide of the poet is his own judgment. But while the genius of the poet enjoys this large freedom, there are certain universal laws of expression proper to the Art of Poetry which no individual poet can disregard with impunity. We have already said that Poetry necessarily produces its effects by means of metrical language. But upon this point there is a dispute; for some critics like Sir Philip Siduey and Percy Bysshe Shelley deny the necessity of metre in Poetry. Against this, however may be put the universal practice of the great masters of the Art. It may be asked, why have poets always written in metre? The answer is, the laws of artistic expression oblige them to do so." [1]

Necessity of metre in poetry

"The jerks, the breaks, the inequlaities and harshness of prose are fatal to the flow of a poetical imagination, as a jolting road or a stumbling horse disturbs the reverie of an absent-minded man" [2]

It is to supply this inherent defect of harmony in the customary mechanism of language, to make the sound an echo to the sense, that metre was invented. "Metre is like the regularity of the dance which gives vent in a measured style; it is an agreeable controlling power. A new pleasure is imparted by the regularity of metre, corresponding to what arises from symmetrical arrangements in the other Fine Arts."[3]

Labour necessary for writing good poetry

"Though invention be the mother of poetry, yet this child is, like all others, born naked, and must be nourished with care, clothed with exactness and elegance, educated with industry, instructed with art, improved by application, corrected with severity, and accomplished with labour and with time, before it arrives at any great perfection or

1 Courthope. 2 Hazlitt. 3 Bain.

growth."[1] For, "it is not always true that just conception in Poetry necessarily inspires the poet with the best form of expression. Such an opinion would be contrary to experience; the history of Poetry shows that many true poets, especially young poets have wanted the perfect art which is needed to do justice to their thoughts"[2] "Every poem that is worthy of the name, no matter how easily it seems to be written, represents a great amount of vital force expended at some time or other. And besides all the impressions that furnished the stuff of the poem, there has been hard work to get at the management of that wonderful instrument—the great organ language".[3]

Nor is this an unpleasant task, for as Cowper tells us,

Poetrying a, pleasent task.

"There is a pleasure in poetic pains
Which only poets know. The shifts and turns,
The expedients and inventions multiform
To which the mind resorts, in chase of terms
Though apt, yet coy and difficult to win—
T'arrest the fleeting images that fill
The mirror of the mind, and hold them fast
And force them sit, till he has pencilled off
A faithful likeness of the forms he views,
Then to dispose his copies with such art
That each may find its most propitious light
And shine by situation, hardly less
Than by the labour and skill it cost,
Are occupations of the poet's mind
So pleasing, and that steal away the thought
With such address from themes of sad import
That, lost in his own musings, happy man!
He feels the anxieties of life, denied
Their wonted entertainment, all retire.
Such joys has he that sings."

1 Sir W Temple.
2 Courthope.
3 Dr, Holmes,

The future of poetry.

In conclusion, therefore, we should with Matthew Arnold, "conceive of Poetry worthily, and more highly than it has been the custom to conceive of it"; and believe with him, "more and more will mankind discover that we have to turn to Poetry to interpret life for us, to console us, to sustain us, and most of what now passes with us for religion and philosophy will be replaced by Poetry"; while we also bear this in mind:—

"In vain the Poet sings, and the World hears
If He regard not, though divine the theme.
'Tis not in artful measures, in the chime
And idle tinkling of a minstrel s lyre,
To charm His ear, whose eye is on the heart,
Whose frown can disoppoint the proudest strain
Whose approbation prosper—Even Mine" 1

1 Cowper.

VACATION EXERCISES.

I submit the following article to the readers of this Journal with the desire that they will put to practice the exercises I have mentioned therein during the coming vacation. In the main, they are the duties which every son of India owes to his God, Crown, and Country, and do not involve much of self-sacrifice or personal inconvenience.

Most of us are retiring to rural parts during the vacation to breathe the free and fresh air of the country, and for an agreeable change from the din and turmoil of the town-life to a quiet and peaceful solitude in villages. There we do not expect to meet with men of high culture and civilisation, but simple rustics. There might be many 'village Hampdens' and 'mute inglorious Miltons' among them, their genius being latent for want of enlightenment. I do not say that we should try to bring out the Hampdens and Miltons out of them, but we should instruct them in a little measure in all directions, and elevate them from the 'blissful ignorance'. We might talk to them about the righteousness of the British cause, and show them how the destinies of all of us are indissolubly connected with those of Britain, and how as such, we should look upon the British cause as our own, and pray for and contribute to the speedy success of the British arms. We might also instruct them about the Provincial and Imperial representative councils, about the District and Taluk Boards, and about their own rights of electing representatives to these councils. In this connection we might advice them not to abuse their right of voting by giving their votes to the highest bidder, but to send worthy and capable men to represent their cause to the administrators. We might discourse with them about the village Police, and about the old Panchayat systems and ask them to revive such old institutions to settle their disputes among themselves. There are also numerous other matters on which the masses require enlightenment which men like ourselves are in a position to impart to them. Many poor men and women

are falling victims to the indentured labour system without realising the impending danger. The Kanganies present them flattering hopes, and once those poor men become bound they persecute them in all possible ways shameful to think of in these days of advanced civilisation. Can we not avert this kind of danger to our men by warning them beforehand to turn a deaf ear to the Siren-voice of the Kanganies? Last but not least, we might educate the masses about the legitimate rights of citizenship in the British Empire.

There are various kinds of social service which we might render to the masses when we are in villages. There might not be schools in those places even to impart elementary education. In such places we might open free schools for the education of the poor, and try to make them permanent with the help of the prominent men in the village. Such schools might be easily opened and maintained, for the absence of such schools already is not on account of any apathy towards education, or for want of funds, but is mainly due to the want of some enterprising men to undertake the task. In most villages the absence of hospitals is very badly felt. In such places, those of us that might know a little of doctoring should teach the people to make the best doctors of themselves in emergencies. They might be taught the first aids to the injured, immediate treatments for snake-bite, medicines for cholera, dysentery, cold and headache. More than these, they must be taught the preventive measures. They must be shown the causes of the various diseases (so far as we know), and must be taught to avoid them as much as possible. They must also be taught the rudimentary principles of hygiene

Some of us might visit famous places of pilgrimage or of historic antiquity during the vacation. These have got their own duties to fulfil. They should not be satisfied with mere sight-seeing but should work with a spirit of of enquiry and research. They should make an intelligent

study of the history, geography, and tradition of the place by conversing with its elderly people. They should be proud to have found out something original about that place. This is how the historians and the geographers make their reseraches. If we let slip such opportunities when they occur, there is no hope of our making such studies afterwards. If we happen to be photographers in addition, more fruitful will be our travels. We might take photographs of ancient buildings and natural scenery, and preserve them for those that have not seen and could not see them.

Some of us might be married during the vacation, and some others of us might have a hand in celebrating marriages. With them rests the whole reformation of our marriage customs. Those of us that may be married should take note of all they have spoken and have been spoken to, of the Hindu marriage customs. This is the time to put their precepts into practice. They should not make unreasonable demands from the other party, nor put them to unnecessary troubles. Those of us that celebrate marriages should take note of the scarcity of money and should try to minimise the expenditure as much as possibe. What is the use of squandering away money on matters which are to no great purpose after all, and when there are more pressing demands for it?

Last, but not least, is the duty we owe to our College. Wherever we go, whomsoever we talk to we should never forget the interests of our College, nor should we be slow in asserting her claims to superiorty. We should not brook to see others talk ill of our college, but should ever be prepared to champion her cause. We should ever be proud to call our college and everything connected with it, as our own, and should spare no pains to work for the interests of our college. We should take this our journal wherever we go and popularise it. This is the mouth-piece of our college, and as such we should consider it a vital organ which should be preserved and cherished with all fondness.

S. K.

SRI SANKARACHARYA.

I am asked by the editor of this journal to review Mr. N. K. Venkatesan's booklet on 'Sri Sankaracharya and the Kamakoti pitha.' I accept the invitation with pleasure, for the subject is one of considerable interest to students of Indian history and philosophy.

Mr. Venkatesan has done good service in putting the traditions of the *matha* in a form easily accessible to the English reader. Till now they were available only in publications of the *matha* in Sanskrit and Telugu. The most important of these is a Sanskrit work published in 1895, entiled *Gururatnamala* with a commentary. Mr. Venkatesan seems to have closely followed the latter work, as most of his quotations and references are found in it. If so, he has been faithful to his original—nay, faithful to a fault.

No historical student can afford to neglect the evidence of tradition in a construction of the early history of India. But certain canons of criticism have always to be borne in mind in using traditions for historical purposes. As I have remarked elsewhere, "where more than one distinct stream of legend converge to the same conclusion, and this conclusion is not inconsistent with established facts and does not suggest any inherent improbability or absurdity it may be accepted as historical." (1) In his discussion of the date of Sri Sankaracharya Mr. Venkatesan has pinned his faith on one out of conflicting traditions—the latest and most unreliable of them, withal—one which he is unable to trace to its source and which is out of accord with known facts.(2)

If Mr. Venkatesan has been uncritical in his treatment of tradition, he flies in the face of facts when he refers to matters connected with the chronology of India. His date for Kalidasa (th century B. C.) ignores the irresistible

(1) *Vide* The '*Indian Antiquary*' for 1915, page 41.

(2) *Vide* my paper on the date of Sankaracharya in the Journal of the Royal Asiatic Society of Great Britain and Ireland, for January 1916.

internal evidence—the mention of the Hunas in the *Raghuvamsa*, the use in the same work of the *Vishnu Purana* chronology in preference to that of the *Ramayana* and the general geographical data of the *Raghuvamsa* and the *Meghasandesa*, which could not permit our placing the poet earlier than c 400 A. C. He places Bhavabhuti and Lalitaditya of Kashmir about 655 A. C. while both of them belong to the 8th century, the period of Lalitaditya's rule being 733 to 769. Mr Venkatesan cites the Nepalese inscriptions as pointing to a 6th century (B. C) date for Sankaracharya. As those inscriptions are silent about Sankara, we have to presume that Mr. Venkatesan is really referring to the Nepalese *Vamisavali* published by Indraji and Bahler. Even if that be so, we find it stated therein that the Acharya went to Nepal in the reigns of Vrishadeva and Varadeva. This Varadeva, as I have shown elsewhere,(1) is seven generations in descent from Amsuvarman who was a contemporay of the Chinese traveller Yuan Chwang (7th century A. C.).

Mr. Venkatesan refers in a sneering way to those "hair splitting,' scholars of recent times "who wish if possible to bring every human activity within measurable limits of the Christian era, which is almost the youngest era in the world so far." His statement about the Christian era does not concern us here. It will hardly be taken seriously in South India where the eras in use—the Saka, the Kollam and the Hejira—are later than the Christian. But the motive he attributes to scholars is not worthy of him. Perhaps he is swayed by a vague fear that a late date for Sankara might affect India's claim to intellectual greatness and philosophical eminence. If so, he stands condemned from his own point of view. The ancient, even pre-historic, greatness of India is admitted on all hands; the maintenance of her reputation in mediaeval times is challenged in several quarters. The challenge may well be accepted by one who would steer the high seas of knowledge with Sankara at the prow and Ramanuja at the helm.

(1) *Vide* my paper on the date of Sankaracharya in the Journal of the Royal Asiatic Society of Great Britain and Ireland for, January 1916.

Mr. Venkatesan says that some modern scholars quote the 75th verse of the Soundarya-lahari to obtain a 9th century date for Sankaracharya. We fail to see how this sloka if accepted as referring to Gnana Sambandha, would place the Acharya in the 9th century. Sambandha lived in the 7th century as he was a contemporary of Siruttonda Nayanar, the general of the Pallava King Narasimha Varman I, the destroyer of Vatapi. We wonder how Mr. Venkatesan accepts such an illogical position. The date of Sankara can never be fixed by arguing on such narrow issues. What is needed is a thorough exploration of details—no conjectures, no brain-spinnings; an examination of the internal and external evidence by one who owns no master other than Truth and whose method is that of the judge and not of the advocate.

As regards the successors of the great Acharya, Mr. Venkatesan blindly follows the traditions of the *matha*. He has not given any attention to the infallible evidence of epigraphy, such as that of the stone inscriptions of Tiruvana-Kaval, which throws considerable light on the origins of *mathas* and the expansion of their spheres of influence. Nor has he used the literary master-pieces of the various writers on Advaitism. He has referred to Sarvajnatman the author of the *Samkshepa Sariraka*, but has missed the historical importance of this work as pointed out by me three years ago. (1) He has not looked into the copper-plates of the *matha* to which he makes only a passing reference. The only mention he has made is that of Vijayagandagopala whom he places after the Vijayanagara Kings but who really belongs to the 13th century. But these copper plates are of immense historical interest Considerations of space forbid my entering into details here. I have dealt with the subject in *extenso* in my articles on the copper plate grants of the *matha* which are being published, with historical introductions, in the *Epigraphia Indica*.(2)

20—2—17. S. V. VENKATESWARA.

(1) The *Indian Antiquary* for 1914,
(2) Vols XIII and XIV.

IN VINDICATION OF SHYLOCK AS A FATHER.

In spite of the foxlike cunning—brought on by centuries of oppression--with which Shylock cajoles Antonio into signing to the bond (Act I Scene 3), in spite of the heartless vindictiveness with which he welcomes the news of Antonio's financial ruin (III: 1), and in spite of the bloodthirsty eagerness with which he insists on the very letter of the bond in the open court, rejecting even twenty times the principal, hazarding even the hope of salvation in the world to come, and refusing to have a surgeon by for charity sharpens his knife to cut deep into his debtors' heart (IV: 1) we cannot grudge him the merit due to him as a master, as a lover, as a husband, and most of all, as a father.

As a master, though Shylock is mean enough to say that Launcelot 'gormandised' with him, when he was really 'famished in his service,' the Jew does remember him kindly when the master and servant are about to part as when he says, "The patch is kind enough;" (II, 5)

As a lover, he tenderly cherishes the memory of the days of his courtship when he presented a ring to his sweetheart Leah. As a husband, he keeps it all through his wedded life, and even after his wife's death, clings to it as a sacred relic with touching reverence, and is overwhelmed with emotion on hearing the news of its loss. (III : 1)

As a father, Shylock takes such a jealous care of his daughter that he suspects Launcelot of being in league with her, and could not tolerate Launcelot's calling her and says, "who bids thee call? I do not bid thee call." Just before he goes out for supper how tenderly he calls his daughter, "Jessica my girl,"! Shylock is aware of his daughter's wayward and childish nature, that he is so very particular about her stopping his 'house's ears' and warns her against 'clambering up to the easements' to gaze on 'wrynecked life' and 'Christian fools with varnished faces.' It is true

he suspects his daughter. But the very suspicion shows us, not the dislike of an unkind father, but reveals to us the loving heart of a jealous father watching over the propriety of his daughter's conduct. Jealousy comes in the wake of a sincere love only. No husband can be jealous of his wife without a sincere love at the back of it. It was not an unkind Othello that killed an obnoxious Desdemona. It was the very intensity of love that brought forth the green-eyed monster that killed a loving and a beloved wife. Similarly, Shylock is so refinedly sensitive with regard to his daughter's honour and that of his family and race, that he says with the same breath,—with a high ptch of suspicion, it is true, which is natural to him—"perhaps I will return immediately." (II : 5) Then when he returns from supper to find his daughter eloped with a Christian taking away considerable wealth the first word that escapes his lips are "O, my daughter!" and then only he remembers his lost money and says, "O, my ducats!" This is a really heartrending scene where the father, the miser, and Jew struggle for mastery over Shylock. He has a daughter lost—much money is lost. O horror! "Fled with a Christion! O, my Christian ducats!" He hates his Christian oppressors with such deadly hate—Shylock's hate—that he could not imagine a disgrace more stunning than his daughter's eloping with one of the detested race. (II : 8)

In Act. III Sec. I. when Solanio asks Shylock for some news among the merchants, the avaricious, miserly Jew forgets his usury and sp aks only of what most occupied his mind—his daughter's flight. With what despair the *heartless* Jew exclaims "My own flesh and blood to rebel!" and with what brutal jests the *gentlemanly* Solarino and Solanio soothe the bereaved father's lacerated heart!

Later in the same scene, when "Good Tubal," so good as to torture Shylock with alternate good and evil news, recounts to him the details of Antonio's commer-

cial disaster, the latter swallows the news with greedy malice, and on hearing the next moment, of his truant daughter's unthrifty doings there rises a lamp in his throat —such a lamp indeed that he forgets immediately the downfall of his deadly foe.

Again in the same scene, many interpret the following speech of Shylock as exposing the utter blackness of a villainous father's heart:—

> 'I would my daughter were dead at my fe t and the jewels in her ear! would she were hearsed at my foot, and the ducats in her coffin!"

When he is convinced that his daughter is irred e mably gone, he speaks, as is natural, of his lost wealth. His avarice is not so much to make him forget the dignity due to his own family and religion, and hence that speech. Rather than have his daughter ruined, he would have her 'dead at his foot,' and then of course, 'with the jewels in her ear.' As has been said before, Shylock is so refinedly sensitive with regard to his daughter's honour, and his family dignity, and he loathes his Christian oppressors with such bitterness, that he would rather have his daughter dead and 'hearsed at his foot' with 'the jewels in her ear' and 'the ducats in her coffin' than leave her to be dishonoured—dishonoured in herself by being clandestinely seduced—to dishonour him, his family and his race by eloping with a hated Christian. For, as Saladin the Saracen and Richard Cour-de-lion the Christian, equally noble, equally chivalrous, each thought the other a barbarian, so the Christians and Jews equally great in their own faiths, equally capable of greatness, yet each in their blind intolerence and deep resentment thought the other far beneath them. Note with what bitterness and contempt he speaks to himself in the Trial scene with reference to the elopement:—

> These be the Christian husbands: I have a daughter;
> Would any of the stock of Barrabas
> Had been her husband, rather than a Christian!

And at once as if stung to the quick by his own recollection of his daughter's dishonourable conduct, he reverts to the business on hand suddenly:

> "We trifle time;—I pray thee, pursue sentence."

Kumbakonam,
13th Feb. 1917.

M. Natesan.

THE WAR & AFTER. *

The era of Humanism which began with the advent of the Greeks in the eastern board of Europe flourished almost uninterruptedly till the beginning of the Middle Ages. Aristotle considered man as the best of God's creation. Man was sacred to him. His person was sacred and an indissoluble bond of fellow-feeling and sympathy knit the various divergent peoples of the world. With all that, the Greek world was ever torn by wars within and wars without. The fitful monarchy of a Greek tyrant was the cccasion of a miserable war, civil war which divided the ranks of aristocrats and democrats.

Thus though there runs a stream of humanity from the dawn of the civilized world to the present day, there is also side by side with it an uninterrupted stream of conquests. Dynasties rise and fall. Greece gave place to Rome, and Rome to the modern western nations. War and peace alternate and the glories of war are no less striking than the glories of peace. Myrtle crowns the snow as olive the sceptre.

Ethical conceptions of man's duty to his fellowmen, the virtues of humanity, sympathy, the ideal of a world where man hurts not man, each striving after what is good to man and ennobling to God, these have always been the dream of philosophers. Dickens in England, Bentham and Hegel in the continent, the leaders of modern humanistic philosophy prophesied an era of glorious peace to the world. Political conferences among the most powerful countries of Europe have been held to ensure the political integrity of one another. All seemed peace when the German drum suddenly sounded the note of alarm.

What does this signify? An acute observer will learn that humanity cannot have uninterrupted peace. As the literary dictator of 18th century England has very finely expressed it, no two men can remain together for a short

---

* Literary Society Prize Essay.

while when one of them tries to vindicate his superiority over the other. What is true of man is even more true of nations. The world is witnessing the rise and fall of successive empires. Assyria, Babylonia, Egypt, the far-famed empires of the ancient world slowly held back before the rising Greeks. Greece had her glorious days and her contribution to the world cannot be adequately measured.

Rome grew up as Greece declined. After the palmy days of the Holy Roman Empire came the conflict among the various countries of Europe; each contending for supremacy, for the ghost of the Roman Empire never left them nor does it seem to have left them now. After the memorable victory at Waterloo, when "ambition's debt was paid," Europe enjoyed peace, peace feebly interrupted by a Balkan question, or by a Crimean war.

Germany, hardly a power in the 18th century, is now in a mortal struggle with the rest of Europe. The policy inaugurated by Frederick William to treat solemn treaties, treaties binding nation and nation, as mere scraps of paper has been brought to its logical conclusion. Under the leadership of Prussia, Germany is now threatening the whole world. The motive which impels her to such a course of action is "world supremacy," and the triumph of German militarism, this burning question is veiled under the ostensible, ephemeral question of Serbian or Belgian inviolability.

The whole civilized world stands aghast at the atrocious cruelties of Germany. Modern science has been compelled to devise engines of man's destruction. Science has revolutionised the whole art of warfare. This is an age of aeroplanes and zeppelins as well as submarines and torpedoes. Fighting is carried on in air, on land, and under water. Man's Supremacy over nature seems to have been asserted and what were idle dreams some decades back are realities too true today.

What has this war to tell us? This war has, as has already been pointed out, revolutionised the whole world.

Government, commerce, the art of warfare, everything is affected. Government and commerce, religion and morality have been the vital questions throughout. The war of to-day has affected all these. There is no doubt about that.

In the matter of government, Germany has now put before the world German militarism, to be accepted or rejected. The political map of Europc is now in a chaos. Belgium is nowhere to be seen as a nation, though the name remains. Serbia has been done to death. It is the greatest concern of the nations ranged against Germany to restore the old political map of Europe, and unless that is creditably achieved war will go on England stepped into the war to make good her promise to Belgium and England will not be satisfied unless Belgium is restored. France at one time attempted world supremacy and failed and it will be no exaggeration to say that Germany also will fail. The reasons for such a conclusion are obvious. Germany has not got a transmarine empire to sustain her from which she can draw unlimited supplies. England presents a striking contrast here. Though England offers many points of attack, she can fall back upon the resources of India, Canada, Australia, each a huge continent by itself with countless supplies of men and money. England's army is now composed of various nationalities and every part of the world is represented there Further the British Empire is world-embracing. The sun never sets on it. So it can be expected that England will offer many points of attack to Germany. But this has not been proved true. Distant India is enjoying peace as before and the din of war is not heard. This brings the question to the next stage, which is the control of the navy. It is a miracle to see that British ships are plying all over the world keeping up communication with every part of the Empire, drawing resources, in spite of the attempts of Germany to convert the ocean high ways of sea into veritable death traps by mines and submarines.

This proves beyond doubt that the naval superiority of England is sure to tell on the conduct of the war. So with the outside world shut to Germany, it will be only a question of days or months to starve her into submission. Germany is now fighting almost all the nations in Europe and she cannot do so unless the greater part of her population is employed in the war. She has no colonies to sustain her and even if she had, British naval superiority has strewn the whole ocean with countless men of war and there would inevitably be a hard struggle before Germany is helped by her resources. Granting this, it is easy to count upon the fall of Germany.

The effect on commerce will be even more momentous. Flourishing industries which till now flooded the world with every commodity have been given a death blow. Some have already died, some are dying. The cruel fate of Antwerp might have been the case with many a thriving city. Further the whole population of Europe is now in danger. With war in the West, and war in the East, with war in the air and war on the sea, countless soldiers are daily dying. Papers report casualties in thousands. So with the struggling of industries and the destruction of the population, commerce and agriculture are doomed to die. After the war, the great problem of repopulating the countries of Europe, restoring ruined industries, fostering the new growing ones will confront the various states. Thus the economic prosperity of Europe and in fact of the whole world is now at stake. The question of population has been long agitating the French statesmen. After the Franco-Prussian war, the population of France fell miserably low and the state had to grapple with that problem seriously. The predecessors of the present German Emperor have vastly increased the number of their soldiers in the interests of military efficiency; and their exertions to increase the population of Germany are no less striking. In fact within the last century, the population of Germany has

been more than doubled. After the war, this question will again come to prominence.

The art of warfare has been largely affected. The historic city of Antwerp was blown up by a few field guns. Super-zeppelins capable of carrying two field guns have of late been invented by the Germans. Submarines and torpedoes have been enormously multiplied. Thus science has been pressed to the highest possible extent to devise engines of modern warfare. The good old days of the bayonet charge are gone and armies rarely come in contact with one another. Thus the strength of intellect, strength of brain power has been most successfully asserted against mere physical strength. Man's intellect to day makes him the best of statesmen as well as the best of soldiers. The war will leave a rich legacy of extraordinary scientific development.

Morality has always been a powerful factor to be reckoned with. Viewed in this perspective the modern Germans appear monstrous and barbarous. International treaties they have been the first to violate; prohibited methods of warfare they are the first to cultivate and execute. Morality is the backbone of an individual as well as of a state. A man with no morality hardly commands the respect of others, and no wonder Germans considered as individuals and as a nation fall so low in human estimation. The present war will leave the blackest picture in the annals of Germany. Posterity will view Germany as a curse which tried to belight the whole world.

The war now waged by Germany for the assertion of her world supermacy may, when viewed in the above light, be converted into a war for her self maintenance.

The enemies of Germany are daily increasing. England aided by her colonies can better bear the brunt of the war. There is no fear of her being starved to death. Men and money, corn and food are pouring from all her colonies. The longer the war, the greater will be the command of England over resources; the longer the war

the greater will be the difficulties of Germany. So it is a mere question of time to ensure British success.

But the present war will indeliby stamp its impression on the whole world. It has revolutionised every department of life. Commerce has had its blow. Population is enormously reduced and granting the political map of Europe before the war will be restored, these two questions, questions of commerce and population will still confront the world. German militarism failing, there will again be peace in the world. But Europe will present a dismal picture with cities destroyed, fair fields ruined, churches pulled down and it will take decades of exertion to restore European cities to their original condition of prosperity. The famous works of art which had till now adorned cathedrals and palaces will be destroyed by the war, and decades would elapse before Europe dons her old garb.

COLLEGE NOTES.

On Saturday the 7th of April the College will celebrate its fiftieth anniversary. The Old Boys Association will hold its College Day on the same date, and it has been fortunate enough to secure Mr. V. P. Madheva Rao, one of our most distinguished old boys, as President. There will be the usual business meeting in the morning, and in the afternoon Mr. Madheva Rao will read his address. Breakfast and luncheon will be provided for the guests, and there will be the annual tennis match between the Old Boys and the College.

Rao Bahadur N. Krishnaswami was again kind enough to present a prize for the best essay written by a member ot the Literary Society. The prize has been won by S. Srinivasaraghavan of the Senior B. A. Class, and his Essay on " I he war and After " has been printed in this issue. We congratulate him on his success.

It is gratifying to note the rapid progress that is being made with the building of the new Laboratory. We are told that it will be finished by October. It will be a very real and pleasurable testimony to the advance of the College.

We are sorry to learn that Mr. J. R. Krishnamma is going on long leave, though we have no doubt that he has fully earned it. He was a subscriber to our Journal, and also an active and valued Honorary member of the College Historical Association. We wish him a pleasant holiday.

The gold and silver medals presented by Rao Bahadur A. Rangaswami Ayyengar have this year been awarded to R. Vembu of the Senior B. A. and S. Ragunathan of the Senior Intermediate. We congratulate them.

We very much regret to note the death of Professor M. Rangachariar. He was for some time a member of

the College staff. He leaves an unrivalled reputation behind him and Education has lost a great scholar.

A very successful War Fete was held in the College grounds during February. As might have been expected in Kumbakonam the success of the Fete was very largely due to the untiring efforts of the Old Boys of the College, headed by Mr. C. R. Lakshmivaraha Ayyengar, and ably assisted by a number of student volunteers. The work of the latter was invaluable. The Vani Vilasa Sabha staged several dramas which proved the greatest attraction of the Fete. The Jumble Sale and Auction Sale of books proved excellent side shows, and realised nearly Rs. 700. The Lucky Bag was another most successful undertaking, and it is gratifying to note that after so many tickets had been sold in the College, the College indirectly secured ten prizes. The Collector of Tanjore opened the Fete, and was present on both days. One of the most pleasing aspects of the Fete was the number of Ladies present, indeed when the Collector declared the Fete open there were more Ladies than Gentlemen present !

Mrs. Wood, we are told on good authority, is at present nursing in England. We pay tribute to this fine example of womanly patriotism which is characteristic of the Empire to-day. Mrs. Wood needed a rest and change, but she has sacrificed it for hard hospital work.

Jessica we learn is to be married. "So are you, sweet, even in the lovely garnish of a boy."

"I wish your ladyship all heart's content."

Rumour has it that Launcelot has bled the Jew, and that Lorenzo has been much plagued lately.

Thə Rapprochement between Nerissa and Gratiano seems quite a Stage "affaire "

We must most heartily congratulate that distinguished Educationalist Mr. K Sheshu Ayyar of Mayavaram on the title conferred on him by Government. Though we cannot claim him as an Old Boy, he has long taken much interest in the College, has lectured to our Societies, and yearly sends us may students, who ably carry on the high traditions of his school

---

The College tennis team has further added to its laurels by winning the Tanjore Tennis Doubles Tournament The College players were hot favourites and fully deserved their win. They have in their keeping a very handsome cup

---

An official report has been issued on the research work of our Old Boy, S. Ramanujam. It is not possible for us to enter into the merits of his work, but it is sufficient to say that in the opinion of the greatest mathematicians in Europe he has more than justified his reputation. Mr. S. Ramanujam has been kind enough to write to the College Mathematical Association wishing it all success and offering to help it in any way he can. He has been asked to contribute to the Journal. It is a pleasure to see that he remembers his old college.

Some students of the Junior B. A. Class of the College have started a Night-School in Malacauvery. In spite of several setbacks the school has been working well and regularly ever since its inception All praise is due to its founders who have not only set a magnificent example of what social service is possible and practicable, but have also sacrificed their time and money unstintedly to help those less fortunate than themselves.

We overheard a murmur the other day at the back of the examination hall "I stand for sacrifice—" We passed her some paper.

From an announcement in the "Hindu", we find that Mr K. R. Srinivasa Aiyangar, M A. an Old Boy of of this college has been appointed Inspector-General of Police, Mysore state. We heartily congratulate him on on this well-deserved promotion, and pray to God that his sevices will be utilised by the state in higher spheres.

A most interesting feature of last year's college life was the 'At Home' given by the Principal and Mrs. Statham to the members of the College Literary Society and the College Staff. The occasion was the anniversary of their wedding, and a happier idea could not have suggested itself to them than of celebrating it by giving a treat to students and teachers. Indian refreshments had been provided on a lavish scale, and the guests did ample justice to the dishes set before them. Then there was amateur music, both Indian and English, the solitary exponent of the latter being the host himself. Among the Indian singers were two or three students of the college, and the daughter of one of the Lecturers, and a Pleader. Mr. Hanumanta Rau spoke a few well-chosen words thanking the host and hostess for their hospitality to which Mr. Statham suitably replied on behalf of himself and his wife. Altogether a most enjoyable evening was spent, and it was rather late when the guests dispersed. The college must congratulate itself on having got a Principal, after the lapse of some years, who is taking a real interest in the social life of the college.

Mr. S. Narayanaswami Aiyar, Sub-Assistant Inspector of Schools, and the late Headmaster of the Municipal High School Mayavaram, has retired from service. He has done useful work both as a Headmaster and as Sub-Assistant. We wish him a happy and a peaceful life in his old age.

We are sorry to note the death of an eminent educationist—Mr. S. Radhakrishna Aiyar Avl., an old boy of

our college. For several years he was the Principal of the Maharaja's College at Puducottah, and was also the author of an Arithmetic and an Algebra text book. As a mathamatician he is known to every teacher and student of this Presidency and his abilities were recognised by all.

We are glad to note the fact that Mr. R. M. Statham has been made permanent, as the principal of the college. Though it may not make any difference to him his students will be very glad to hear that he will surely be amidst them for a longer period.

We have received a copy of "The Irresponsible", a weekly conducted by the under-graduates of the Maharaja's College, Mysore.

It is meant for a compliment when we say that it is quite unlike any other College Magazine we have seen in India. It carries us back to the Cambridge Colleges and their "rags". The Editor says that the magazine was started with the object of "giving a stimulus to the social life of the College", an object with which we most heartily agree, and we are exchanging journals.

We gratefully acknowledge the receipt of the College Magazines of the St Joseph's College, Trichinopoly, and the St. Aloysius College, Mangalore. They are as usual excellent productions.

The Registrar of the Mysore University was kind enough to send us a copy of the first number of the Mysore University Magazine. As might be expected it fully maintains the high tradition that the University has already established in so short a time. We marvel at those who have been bold enough to call it "A Comic Opera University." Perhaps the term is really praise, for the Operas of Gilbert and Sullivan bring the philosophy of

life nearer the hearts of the people than all the problem-plays ever written. Madras must look to its laurels, as it has not even yet got a University Magazine. The critics of the Mysore University scheme condemn without trial. If it is not presumptuous on our part we do homage to the admirable way in which the Mysore University has progressed. We notice that Mr. K. R. Srinivasa Iyengar, speaking as president of the Bangalore District Conference said, " Education is the sovereign remedy for all economic evils. To mark our sense of its importance we have given the subject of Education the first place in the general programme placed before you." It is specially pleasing to see that Our Old Boys are taking their part in the developement of Mysore.

We have also received two issues of the Taylor High School Magazine, Narsapur. It seems to be making the most laudable efforts to bind the Old Boys to their school and keep them aware of the present activities of the Institution. There is also much in the Magazine which will be of service to the school-boy.

The Headmaster of the S. P. G. High School sent us two numbers of his school magazine, for which we are grateful. They make good reading, and cover a wide range of interest.

A striking feature of the social life of the college this year, was the joint moonlight thamasha, arranged by the secretaries of the various associations of the college. Almost all the lecturers of the college and the members of the various associations were present. The programme included matches in all the games, moonlight dinner and music. Matches were played in all the tennis and fives courts of the college and the other grounds. The *menu* for dinner was after the Aiyangar fashion. All the lecturers

formed a circle in the hockey ground while the students formed another big circle adjacent to it. The Principal and Mrs. Statham were served the same dishes after the Indian fashion. After about an hours 'call out' *bajjis*, *varuval* and other items the whole party adjourned to the Second class hall where it was served with sandal and *pansupari*. Then began music, the last item of the programme which was eagerly listened to by all.

The students of the college took this opportunity of expressing their gratitude to Mr. S. Balakrishna Aiyar for his services to the Athletic Association by garlanding him. This was preceeded by a short speech by the principal who explained to the whole party how the idea of presenting Mr. Balakrishna Aiyar with a gold medal for his arduous services had to be dropped owing to the disapproval of the Government. The Principal and Mrs. Statham too were garlanded. It was very late in the night when the gathering dispersed. The organisers of the party are much to be congratulated for the splendid arrangements and for having brought about such a social gathering. The success of the gathering is mostly due to Mr. M. V. Ramanujachariar, Tamil Pandit. We hope that such parties will in future be arranged.

One of the items of this year's ('16—'17) programme of the Historical Association was a tour to Avadayarkoil. Some 25 members formed the party, and they were accompanied by Mr. A. V. Venkatarama Aiyer. Through the hospitality of the Thambiran of Tiruvaduturai, the party was conveniently lodged and fed. Mr. V. Venkataswara Aiyar of Pattucottah kindly undertook to take the party round the temple, explain the traditions and read the inscriptions.

The temple is a place worthy of a visit. It has a religious, historical and architectural importance. The temple is a spacious old one. It is said that its

history can be traced to the B. C.s. Many additions have been made on various dates by the various Rajas and Sowcars. This can be inferred from the buildings, inscriptions and Figures of the donors and Rajas placed. There is a figure of Sethupathi, another of a brahmin minister of Puducottah. The dates of these people fix the dates when those portions of the temple were built.

Besides its historical importance, the temple is important from an aesthetic standpoint. There are some architectural works worthy of admiration. The temple is a regular pantheon, as it preserves the stone imitations of Rajas and men important in the religious and political history of the land. There are the Sethupathis, and many saints.

There are a number of other figures representing the various Gods and saints. There are the figures of Paramasiva and Parvati as hunter and huntress. But for the size of the figures, they would look like a real hunter and huntress. How realistic they look, how exact to life they are, can only be felt and not expressed. The basket that Parvati holds in her hand is liable to be mistaken for a real basket; and one can count the numbers of plaits, and trace the weaving. Then there are the monolithic figures at the gate. The hugeness of the figures, and the complications and the realism about them make it a little impossible to believe that they are of single rocks. These are really wonders of architecture. The other striking architectural works are the rock-cut chains, one link moving freely into another, the pillar-carvings, and the eaves of the roofs the engineering skill of which the modern Engineers cannot understand.

There is no image in the temple. There is a 'chakram' on which is inverted a lingam-like hollow gold vessel. This is only a concretised expression of the Hindu idea, that God is everywhere, and God is nowhere. It is believed, that those who are possessed of devil if they

come to this temple for worship the Evil spirit in them gets purged. Consequently devil-dance is a commnn thing in Avadayarkoil. In this temple the images of Siva and Vishnu are found side by side. This goes to prove that in the beginning there was no distinction between these two broad divisions. One peculiarity about this temple is that Mohemadans also come and worship a certain Hindu image. It is the image of God on horseback. It is said it costs Rs. 50 to bathe the main image on a single occasion. Every day some eleven to thirteen Kalams of rice are cooked, and sweetmeats are prepared fresh and offered.

After staying for a day and half in Avadayarkoil the party left the place home. On the eve of their departure Mr. V. Venkateswara Aiyar was kind enough to deliver a discourse on the life of Manickavachakar. The party on their way home visited Tiruvalur temple. It is hoped that future secretaries would arrange many more such excursions.

REPORTS OF THE SOCIETIES

Literary Society.

It is a pleasure to report that the Society has worthily carried on its traditions and made good progress during the year under report. The strength of the Society has increased largely, and it is a matter for pride that it has in its list of Honorary members a number of distinguished names both in the College and out of it.

The Society has improved vastly in its usefulness and attractiveness. Rao Bahadur N. Krishnaswami Aiyangar whose interest in the Society has always been very warm, was kind enough to deliver the inaugural address on "students' ideals." He has some very interesting and suggestive remarks to offer on the present system of Indian education, and gave very valuable advice to the students in regard to the preservation of Indian National ideals. Ten ordinary meetings were held during the year. The papers on George Meredith, Milton, and Sir Rabindranath Tagore were the only papers of literary interest. Three debates were also held—one on Indian emigration, another on the utility of the present Curriculum of studies and a third on the comparative merits of Literary and Scinetific Training. The discussions were uniformly lively and thought-provoking. The Society records its high sense of gratitude for the services of the members of the staff of the College to the Society. Many of them readily consented to preside at the meetings, and Mr. A. Raghava Aiyar M. A. L. T., in particular, delivered an interesting lecture on 'Logic for the Millicn'. A valedictory Address—the first of its kind was also delivered on the Aoniversary day by Mr. D. Samuel M. A. L. T., the subject being, "The Place of Religion in Life."

The Society also staged 'The Merchant of Venice' during the year. Though late in the year, the actors took great pains to act their parts well and produce the play, which

was admitted on all hands to be a decided success. The President of the Society and Mr. K. S. Patrachariar M.A.,L.T. cannot be sufficiently thanked for the great help they rendered in training the members to get up their parts. It is gratifying to note that Mr. Wallace, the District Judge of Tanjore, who graced the occasion by his presence, was kind enough to remark at the end of the performance that it left almost nothing to be desired. The public have to be thanked for their appreciation of this humble work of the Society. The gross receipts of the performance stood at Rs. 950, and the net receipts at Rs. 450. Among those who subscribed substantially to the performance must be mentioned with gratitude His Holiness the Pandarasannidhi of Tiruvaduthurai and His Holiness the Thambiran of Tiruppanandal. The receipts have been credited to the account of the Editorial Board of the College Journal.

The Journal of the Society is now entering on the second year of its existence. It has been favourably received in all quarters, and it is hoped that it will maintain a uniform level of excellence and usefulness. It is no exaggeration to say that the Journal has amply fulfilled its purpose of being on effective organ of the activities of the College in general, and of the Literary Society in particular.

Rao Bahadur N. Krishnaswami Aiyangar has continued to give his Prize Essay for the Society this year. It is only one more proof of the very great interest that he takes in the Society, and the Society has great pleasure in thanking him for the same.

In conclusion, the Society puts on record its sense of respectful gratitude to its President, R M. Statham Esq. M.A., to whose keen interest in, and invaluable services to, the Society there can be no adequate expression. Every member of the Society can bear testimony to his uniform kindness and readiness to help the Society in all ways, and to the great and willing sacrifices he has made as Editor of

the Journal, as the chief conducter of the dramatic performance, and more than all, as President of the Society.- It is hoped that the Society, under his wise direction, will widen its sphere of activity and usefulness, and contiune to be a real force in the College in the future.

The Historical Association.

The year has been a successful one. Ten ordinay meetings were held and three special meetings. Three papers had to be abandoned. The Society was particulary fortunate in having lectures from Dr. Gilbert Slater, the University Professor of Indian Economics, Professor S. Krishnaswami Aiyangar, University Professor of Indian History and Mr. L. K. Ananthakrishna Aiyar of Cochin.

It is to be hoped that more such lectures will be held next year. During Michaelmas a tour was arranged to the historic place, Avadayarkoil. A detailed account of the tour appears elsewhere. Some twenty members of the Association went on the tour, and Mr. V. Venkateswara Aiyar of Pattucottah helped to read the Tamil inscriptions.

The Association ought to be congratulated on its successful session, and much credit goes to the Secretary for his very effecient management of affairs of the Society.

The Mathematics and Natural Philosophy Association.

The Society was started on the 25th November 1914 and has run more than two years of a bright career. The objects of the Society have been to hold meetings for lectures, lantern exhibitions, and experimental demonstrations on subjects connected with Mathematics and natural philosophy.

With great pleasure the society records its rapid progress during the year under review. The number of

members on its roll is 69 as against 59 of last year. In the beginning of the year membership was restricted only to students of the 1st group, but afterwards it was thrown open to all the students of the College, and in consequence there has been an increase in the number of its members. All the members of the staff are Honorary members of the Society, and in addition the society has some 15 Honorary members from outside among whom might he mentioned Mr. Ramanujam of Trinity College, Cambridge—an old student of this College. The part the Honorary members took in the activities of the society this year has been very great. Their presence has always been a source of encouragement to the members, and they have always readily responded to our invitations to preside at our meetings, and to deliver lectures to our society. Peculiarly fortunate have we been this year in having more honorary members taking part in the functions of the society than its members. We fervently hope that more of its members will share in the activities of the society in future from the example set by the Honorary members.

We had during the year some twelve lectures, and the subjects chosen for these lectures have always been of a general scientific interest and not purely academical. There have been experimental demonstrations and lantern exhibitions wherever necessary. Lectures on 'Leelavathi' 'The Stellar Movement,' 'Aviation' 'Dyes and Dye-stuffs', and 'Astro-physics' deserve special mention as having been of great value to educate the members about the vast resources in Nature, and to prepare them to take part in the Commercial and Industrial regeneration of India.

The society records with pleasure the awakening discernible among its members as to the real purpose and aim of the society. Members have not been satisfied with mere holding of lectures or discoursing on academical subjects. They have made some attempt this year to purchase a photographic camera with a view to learning photography

and the preparation of lantern slides. But adverse circumstances, espcially the war and the enormus cost of the camera, made it impossible to achieve their end. The society is awaitiug favourable times. The Society is also maintaining a Journal of Mathematics and Natural Philosophy to which contributions are received from the members by way of questions, and short treatises on scientific subjects. We hope to receive contributions to this Journal from Mr. Ramanujam of Trinity College.

The Society records with pleasure its indebtedness to the President of the society for the inestimable help he has done to the society. He has been kind enough to get slides from outside for our lectures; and as Principal he has closed the college many an occasion during the last hours to hold our meetings. As has been pointed out in the begining the help render to us b. the Honorary members has been incalculable. We hope they will ever continue their connections with the society and work for its advancement. The society is also indebted to the science lectures of the college for having permitted our members to have free use of their laboratories for experimental purposes, and for having given us room to hold many of our meetings. Lastly we record our thanks to Mr. K. Seshu Aiyar of Mayavaram for having found time to preside over our Anniversary amidst his varied activities.

The Sanskrit Association.

It is well known that the Association was started in January 1916 by the co-operation of R M. Statham Esq. M A. whose association with every progressive movement of the College is well-known. With him as President and with Mr. Bhattanatha Swami, the then Sanskri Pandit, as Vice-President, this infant Association grew in numbers and in usefulness in the year under report. Like the other societies of the College, it has also got a number of distinguished men in its list of honorary members.

The inaugural address for the year was delivered by Mr. S. V. Venkateswara Aiyar M A. L. T., who spoke in his own lucid way on the educational system in ancient India. Among the lectures that were of interest were those of Mr. S. Venkatarama Sastriyar, Sanskrit Pandit, on 'Sanskrit Literature,' and of some of the members on ' Kindness " " The genius of Kalidasa," and " The state of India in Kalidasa's writings " It is really gatifying that the students applied themselves eagerly to much of research work in the so called "dead " language, Sanskrit. The papers read and the lectures delivered always showed on intimate acquaintance with Sanskrit originals and thorough grasp of the subjects dealt with. The Anniversary was held on he 16th March, 1917, when Mr. S. V. Venkateswara Aiyar delivered the Valedictory Address on "Aryan culture" with Rao Bahadur T Sankara Rao in the chair. The lecture was a fitting conclusion to the work of the Association for the year.

The Association puts on record its feelings of profound sorrow at the untimely death of Mr. Bhattanatha Swamin, its first Vice-President, during the course of the year. His vast learing in Sanskrit was only equelled by his earnestness and enthusiasm for popularising the study of Sanskrit. His place has been taken by Mr. S. Venkatarama Sastriyar whose sound advice, wide learning, and intense enthusiasm were always at the service of the Society.

The Society is sincerely grateful for the help rendered by the President and Mr. Venkatarama Sastriyar. It is hoped that under their direction, it will grow more and more useful, and be a real medium for the growth and diffusion of sanskrit learing in the College, while serving also as a good eye opener to the modern student to see and appreciate for himself the treasures of his own mother-tongue.

The Tennis Club.

The College Tennis players have been distinguishing themselves in a most remarkable manner during the year. They came out successful in almost every match they played, not only on the home grounds, but also abroad.

First with regard to the matches played at Kumbakonam, in October 19:6, the Vellore College turned up in large numbers to play a hockey match, and the occasion was utilised to have a few friendly matches in tennis between the Vellore and local Colleges. In the only singles match, A. Rangaswami, of the team easily won by 6—1, 6—4.

A doubles match was played by A. Rangaswami and S. Krishnamoorti with the Old Boys of the Vellore College in which the home team won by 6—2, 6—1. The same team played the Vellore College in doubles and won 6—', 6—2.

In September the College Tennis team, represented by A. Rangaswami and A. Srinivasan, went on tour with the principal and Mrs. Statham. At Madura they played the American College and won 6—4, 7—5. At Ramnad, where the team was the guest of the Rajah, they played the Ramnad Club, which was represented by the brother of the Rajah and Mr. Krishna Iyer. The match was well contested and resulted in a win for the College 6—4, 5—7, and 6—1.

At Tinnevelly the College easily beat the Hindu College by 6—1, 6—1. A. Rangaswami also played a singles match against Mr. Soundaraja Iyengar of the VenarapetClub, Tinnevelly. The first set went easily to Rangaswami 6—1. In the second set there were magnificent rallies and the match was well contested. But Rangaswami played a dashing game, smashing perfectly, and won the set and match 6—1, 7—5. At Trivandrum we had by far the best matches of the tour. The Maharaja's College, represented by Udaya Varma Raja and Gopala Nayar, both equally good

players and with a sound understanding, were beaten in a hard match by 8—6, 7—5. The last set was a love set for Kumbakonam team.

In the singles Rangaswami played a great game and won 6—4, 7—5. The match was very fine and was played before a large and appreciative audience.

Our team also played the Union Club, Trivandrum, and secured a comfortable victory, 7—5, 6—3. At Trivandrum we were the guests ot the Maharajais College.

S. Krishnamoorty and A. Rangaswami appeard for the City Club Tournament at Tricinopoly and were successful in two rounds. In the first round they defeated S. Ramanujam, the Coimbatore champion, and Thumburaj. In the third round they met Mr. Noel Davies and Mr. Mullings. Rangaswami was unfortunately suffering from fever, and the match was lost 3—6, 2—6.

During christmas the college team represented by A Rangaswami and A. Srinivasan went to Madras and won two matches, one over the Pachaiappa's and another over the Law College. Rangaswami's smashes were very powerful and finished the sets by 6—4 and 6—4; and 2—6; 7—5 and 6—2 respectively.

Rangaswami played singles with the Pachiappas and the Law College, and put of a brilliant game, showing his variety of strokes, especially his slow balls and short places were successful and won over his opponents by 6—2; 6—2; and 6—3; 6—4 respectively.

The Kumbakonam College represented by A. Rangaswami and S. Krishnamoorti appeared for the Hardinge cup, Tennis Doubles Tournament held at Tanjore on the 5th of February 1917 and brought the cup for the college. They played three rounds and played a good game throughout. The scores being 6—1, 6—0, ; 6—3 and 6—3, 6—3 and 6—3; 6—4 respectively.

The Hockey Club

This year hockey was started under very promising circumstances. The strength in the College was very much increased, and the new students wishing to play hockey were many in number. There were some eighty students playing hockey regularly and even it became difficult to arrange for their regular game. Thanks to the sportsmanly spirit of the Principal and the Secretary of the Association, the club was supplied with all the necessary materials required and the grounds too were kept in very good order. Some of the members of the staff took interest in the game by accompanying the college team on tours. Such tours were often arranged so that of the matches played seven were played away from our town. But it is to be noted that the hockey team was not able to go to Bangalore during the Michaelmas holidays, as stated in the last number of the magazine, owing to the unhealthy state of Bangalore at that time.

In the formation of the team too there were great changes. Some new students who were good hockey players having joined the college and one or two students of the college were included in the 'eleven'. The defence of the team was strengthened a great deal by the addition of T. S. Venkataraman and K. Aravamudhan. N. Gopalan too who led the college offence now played in Central Half and proved to be best-fitted for the position. In the forward line the two exteriors were fresh, one P. S. Vaithiswaran from Vellore played right out and S. Krishnamurthi, a student of the college who was newly elected to play proved a good left out. The two exteriors were excellent additions to the team. The central forward position too was taken up by a fresh student.

The members of the team and the Principal of the college wished to play as many 'foreign' matches as possible to try their strength. For this reason not less than ten matches were played. Of these five were played at Madras, two at Vellore and two in our college grounds.

The trip to Madras which was during the Michaelmas holidays was a very pleasant one. Two matches were played with the Presidency College. Owing to the recess the Presidency team was not a completely representative one. In the first of the matches in which it was better represented than the second the Madras institution defeated us by two goals, but in the second match the result was against the Madras College. Another game played against a local team ended in a draw. But it was the match against the Y. M. I. A. that gained credit for the college. It is not only that we won the game by two to one, but that our college rose to the occasion, and played a vigorous game against a team which had some very good players. All players were in good form but special mention must be made of the play of N. Gopalan and K. Gopalan in the defence and S Krishnamurti in the forward line. The latter though incapacitated for a few minutes played a very vigorous game. Much too ought to be said about the game of V. Gopalan in the forward line, he frequently checked the advance of the opponents. P. Rajagopalan in the goal was immensely useful. With regard to the last match of the trip *i. e.* against the Chinglepet Police the college was defeated by nine goals to nil. This miserable defeat was partly due to the want of rest for some and the absence of some other players from the team. Here the college players were struck with the quickness and the vigour of the opponents.

About the Madras trip one or two things might be said in general, our college hockey team learnt a few lessons in the game and also that with some more training they can face with confidence the college teams at Madras. The trip on the whole was very enjoyable. This was mainly due to the authorities of the Victoria Hostel and the Cricket secretary of the Presidency College.

The team was also the guest of the Voorhees College, Vellore, for a couple of days. The authorities of the college and the authorities of the hostel spared no pains

to make our stay there as enjoyable as possible. In the match played there, our college was defeated by two goals, but the next day our college beat the Police Training School team by a couple of goals. In this match K. Sambhandhan in the defence and Vaithiswaran in the offence were in their best forms.

During the second term our College Athletic Association played the host for two teams. In the match with the Cuddalore police the College won by 9 goals to one and with the Voorhees College our college won by two goals to one. The win was mainly due to the dashing game of V. Gopalan, S. K. Subramanian and N. Gopalan. From the start the game was very fast, but owing to the wetness of the ground several hits were missed and it is a pity that two of the members of the opponents team were injured.

The team went to Madura on the 2nd of January to play the Gymnkhana club. In the match the college was defeated by 2 goals to nil, mainly because 4 members of the team were not present.

On the whole the members of the team are to be congratulated on the general success of the club.

We take this opportunity to thank M. Natesan, an ex captain of the club and K. Parthasarathy an old student of the college for their help to the club.

The Members of the team are:—

P. Rajagopalan	(goal)
K. Gopalan and T. S. Venkataraman	(backs)
N. Gopalan, K. Aravamudhan and K. Sambhandhan ...	(half backs)
S. K. Venkataraman, S. K. Subramanian, S. Krishnamurthi, V. Gopalan P. S. Vaithinathan	(forwards)

G. Ragavachari, J. Manikkam T. Krishnaswami and P. Kuppuswami too took part in one or two matches.

The Football Club.

The Football Club has had a sucessful year, and the College has been bent on reviving the fame in football which it earned under Mr. J. H. Stone.

The College competed for the Madura Lord Pentland Cup in March Unfortunately several of our best players were absent, but our team put up a good fight. During the first half no score was called, but eventually the College lost one goal to three. The play of the Captain, and of S K. Subramaniam, K. Gopalan and N. Gopalan was much appreciated.

The next match was against Cuddalore Union Club in their grounds. The College scored a good win by three goals to nil. The great event of the year was the visit of the Football team to Madras. It is nearly 25 years since the College has sent a team to compete at Madras. This year the College sent its football, hockey and tennis teams, and they met with the success which their enterprise deserved.

The football team played two matches at Madras One with the Presidency College, and one with the past and present students of the same College. The first match was played on the 25th September. Three old students and Mr Kershaw played in the Presidency College team The match was a well contested one, and for the greater part of the game Kumbakonam was leading two goals to one. But at the last moment the Presidency College scored and the match ended in a draw, two all.

On the 2 th we played a combined team of old and present boys The combined team was specially strong. But the Kumbakonam team did splendidly and drew fisrt blood, especially A. Rajagopalan and N. Gopalan did yeoman service. S. K. Subramaniam played a dashing forward game and repeatedly threatened the opponents goal with fine shots. V. Gopalan kicked a penalty

goal, and the College lead by two goals in the first half. On the teams changing sides the home team by vigorous play managed to equalise and the match ended in a draw. Our fifth match was against Vellore played on our grounds. From the very beginning the play was fast and interesting. S. K. Subramanian scored for us, and Bashyam of Vellore sent a fine shot into our goal. In the second half the absence of the home team captain was keenly felt, but we succeeded in making the match a draw.

Later in the term we played a match against the Tanjore Town Team which resulted in a win for us by two goals to nil.

At the end of the year we played the Mayavaram Municipa' High School, and drew the game. On the whole we have reason to be proud of so many matches and so few defeats.

THE FIVES CLUB

The work of the club during this academic year has been satisfactory. The number of members who have taken part in the game has considerably increased when compard with the previous years and this is due especially to the fact that a larger number of the Junior Intermediate students have taken very lively interest in the game. There are four courts, to each of which are apportioned nearly 16 players. The increase in the number of members has been to such an extent that each member had a chance of playing only on alternate days. It is very gratifying to note that the courts have been full on all the evenings and at times some of the players have had to return home without even a single chance. These facts bear testimony to the lively enthusiasm and interest in the game evinced by the players throughout the year. The players are eagerly expecting a comparative increase in the number of courts so that they may fully gratify themselves.

The Athletic Association has spent some money this year in repairing the fives courts and has tried to make them as inviting as possible.

The fives club cannot boast of tours which have been much in evidence especially during this year as far as the other clubs are concerned. This is due to the want of centres to which we can conveniently go on tour and play matches in Fives. But for this, the progress is noteworthy and the club owes much to the Fives captain for the same.

Badminton Club.

During the period under review there were played 9 matches. Of these, three were outside the town. We played against the Diamond Jubilee of Cuddalore in their own grounds, against the Rising Star Club of Shiyali at Shiyali itself. In both these matches we were successful. But in the match against the Findlay College Mannargudi, which was in connection with the Presidency Tournament at Trichy we were beaten.

Coming to the matches played here we won the matches played against the Union Club. The Junior team too played 4 matches in all of which the team distinguished itself.

To meet the demands of the number of players a new court too was opened.

PRINTED AT THE ALEXANDRA PRESS, KUMBAKONAM.

V. P. MADHAVA RAO, C.I.E.

The President Elect of the
Kumbakonam College Old Boys' Day 1917.

KANARA PRESS, MADRAS, E.

Government House,
Madras,
28th February 1916.

That this Magazine may long serve to illustrate for successive generations of students of the Kumbakonam College their common heritage of high traditions and to foster among them loyalty and gratitude to their alma mater, must be the earnest hope of all its well-wishers as one of whom I desire in all sincerity to subscribe myself.

Pentland.

A WISH.

When first our Maker plann'd this world of ours,
And, planning, purpos'd to enliven it
With trees, and birds, and beasts, and beings fit
To read His greatness in the blooming flowers
And see His wisdom that provided showers
That they might thrive, methinks our Heavenly [Lord
Intended us to love with one accord
Our fellow-men. But lo! 'tis strange that powers
By him endow'd to man, to carry out
His Will divine, are used to kindle strife
'Twixt man and man, and in his ignorance flout
God's voice celestial, and embitter life.
This, then, shall be the prayer from my pen:
That God may save me from my fellow-men.

K. S. PATRACHARI.